

B F

1301

.P8

THE VOICE FROM SPACE



Class BF1301

Book P8

Copyright N^o _____

COPYRIGHT DEPOSIT

THE VOICE FROM SPACE

to

EMILY PRESTON

and

HELEN HASKELL NOYES

THE IRVING PRESS
New York
1920

BF1301
.P8

Copyrighted 1920
by
EMILY PRESTON
and
HELEN HASKELL NOYES

©CL.A601563

NOV 16 1920

PREFACE

One of the most significant results of the years of war, in which an adjustment to a state of social unrest suddenly demanded readjustment to a state of social upheaval, is the forward march into respectability of certain causes hitherto treated by the greater part of the world as subjects for derision. Woman Suffrage is one, Prohibition another, Spiritism a third. Now, born of the stress of the times, all but a small minority grant the justice of the enfranchisement of women; Prohibition has risen above the stigma of being the gospel of cranks to the dignity of a Constitutional Amendment; Spiritism has presented its proofs from so many reliable sources that all but the unintelligent grant it a respectful hearing.

This little book is not printed as proof of spirit communication and in it we have no thought of attempting a scientific explanation of any part of our remarkable experience. We began our experiments in 1916 in a spirit of pure curiosity. Neither had ever seen table tipping, one had not seen a Ouija board. Step by step we felt our way and because it has led us into green pastures and beside the still waters, we are impelled to give in part what we have received without measure. In the beginning we made no record, nor did we take seriously any of the messages. There was in both an instinctive distrust, born no doubt of the orthodoxy of our upbringing. What came from the table was, we know now, mainly the work of mischievous elementals: warnings of coming disaster, messages from friends not known to be dead and later found to be living, promises of immediate change of fortune, in fact, just the charlatanism we anticipated. We went several times to Spiritist meetings and always came away repelled. It was evident we were off the path, yet we knew too little of psychical research to come back to safety. Then came the publication of Raymond to give courage to go on, for nothing we had received was more inconsequent than the babblings of "Fedra." Early in the serious work, I began taking the messages from the bench we used, letter by letter, giving them in words, for always was a pause between the words, to Mrs. Noyes who recorded each one. This idea of recording was not ours, it came as a suggestion in a message from my father who said: "If Helen will take pencil and paper and record the message, a Master will come at nine." These instructions were rigidly followed. The original record after being typed, is filed. These recorded messages have come from less than a dozen sources, our near loved ones, a Teacher and Masters.

Automatic writing was not attempted for messages until February 20, 1919, when I had a letter. Since that date, we have had letters regularly, from various members of our families, as well as the three series of lessons, which, excluding personal or intimate allusions are printed here, in sequence. Since January, 1920, when the first Master wrote, we have both received communications. We do not consider ourselves Mediums but recipients across space, of letters and lessons, because our faith is sufficient to put us in harmony with the vibrations of the spheres beyond our mortal knowing.

The beginnings of all endeavour are insignificant but still, from feeble roots spring much that in full growth, comes to beauty. So the early efforts we made to be Spiritists were feeble and mainly futile. We have no doubt that those early messages came from spirit messengers but looking back after years of progress to the first efforts, we feel a sense of danger miraculously passed, wonderful protection about us as we walked a path not safe for him who goes without a guide. The days of prophetic messages were those of exaltation for we saw many prophecies made clear and many come to fulfillment. But to us the power of Spiritism lies in the strength to be found for enduring the pains of growth, through knowledge that the time of growing comes to an end in fruition and that life lived wisely can carry one far along the path that leads to Light.

This collection of Letters was written by three Masters during two widely separated series of Lessons. Not a word is altered, save for a few omissions the letters are just as they came across space. The hours were well defined for receiving them and in each series one came each day. The first series consisted of fourteen Lessons to each, with a short health letter by another Master written to me at a later hour each day for ten. Because instructed so to do, six of the first series are omitted and one of the second, as well as half the health lessons. I never cease to marvel at the wonderful rapidity with which the letters are written. Not one of these in the present volume exceeded fifty minutes in the writing, never is there a correction, or a crossing out. As I write slowly and rewrite often, this sure touch of the Masters always impresses me. The Lessons convey so much of benefit that we are impelled to give them to others, hoping those who read will gain as we have gained in faith and hope and love.

EMILY PRESTON.

October, 1920.

It is nearly four years since our feet seemingly wandered into the way of Spiritism. Mine has been the lesser though a necessary part in this research. The power of communication came with much less effort to Miss Preston: therefore she has the greater developed gift. But together we have trod the way; at first from curiosity and then with ever deepening seriousness and interest, until now it is as natural to receive letters from dear ones across the chasm or from those who teach us truths as it is to receive letters by post.

When Miss Preston realized that she could take the messages alone and unaided; it left me free to be the recorder of the communications coming by means of the table. When she had progressed to Automatic Writing I was told not to try it until last January when I also was permitted to write each day for two weeks. The messages to me at that time were largely personal instructions about overcoming faults, and also were concerned with the necessity of becoming stronger physically; so that body, mind and spirit should develop harmoniously. After that came many letters from my father, from a friend and from Teachers and Masters: always short, always helpful: often clearing up points in the Bible which had troubled me.

The subject of re-incarnation had been distasteful to me. We have been so gently, carefully and logically led that now belief in it as a truth supremely just and beautiful underlies all the joy of life. The short letters in the third series are from those given me for ten days in August.

Naturally many of our early communications concerned the war, because from August, 1914, our sympathies and efforts were for the Allies. Never for one moment did any communication waver from the fact that Germany was to be defeated. Many prophecies of special defeat or success were fulfilled, but we were told that dates given were never to be relied upon. They saw the accomplished deeds but time was not to be counted. Nevertheless sufficient dates were exact to give our hearts courage.

We greatly respected and admired Theodore Roosevelt as our hero. We had seen and heard him speak but had never met him. Yet it was with real grief that we received the statement, November 14th, 1918, that "He had gone into an hospital to die." Five times the prophecy came in two months and then at 10.30 P. M., January 5th, 1919, we received this: "An ex-President can barely live the night out. Barriers cannot protect Theodore, gift of God, after this fateful date. Bastions of a heavenly city are appearing in his darkening vision. A man, take him all in all we ne'er shall see his like again." He died at 4 A. M. January 6th.

During these four years two friends have walked with us all the way: Mrs. George Bullock of Oyster Bay and Mrs. Irving Cox of Mill Neck, Long Island. Their constant and unfailing belief, interest and sympathy have been stimulating and inspiring. They are the only ones who have shared all our communications from the beginning.

HELEN HASKELL NOYES.

October, 1920.

FOREWORD BY OUR MASTER

I a Master, write this word for my dearly loved pupils, for when I wish to say the word of counsel, they listen reverently and strive to follow. Follow you too and gain over self a victory. When life has assumed its proportionate place in your mind's eye, not taking the large share of the canvas but leaving space for the universal plan to assume form: when so you view the days of a man as not those of three score and ten years but those of an eternity for effort, there is then, an impetus toward the really higher life that will lead you far if you set foot upon the path, determined to achieve faith through works and life in great abundance of blessing, by life in great abundance of serving. The coming to the knowledge of men of the certainty of life eternal gives them willingness to bear the mortal woe of the moment. Where faith does not exist in a life that stretches far as the farthest star in space beyond the grave, sadness is inevitable and little joy to give or to take, as life goes forward. A dusty pathway it is across the desert, with slow progress, much suffering, thirst unassuaged, love unsatisfied because not believed an enduring quality but ephemeral as life, as circumstance, as a shower in the sun-shine.

Men, whomsoever ye may be, believe in a God great enough to conceive the creation of the Universe, so divine enough to conceive an eternal progress. Men whomsoever ye may be, see light out over the great wastes of daily living because faith kindles in your hearts the belief in a light that lightens the World.

Are you blind? Who healed the blindness of one who was a sinner? Are you crippled? Who made the cripple to take up his bed and walk? Are you taken in sin? Who said go and sin no more? Are you happy? Who gave wine of happiness at a feast? Are you in sorrow? Who brought forth from the tomb the dead to give him life eternal? Are you weary and heavy laden? Who bade you come to Him for rest? This is religion. Just the teachings of Jesus the Christ. Nothing better to follow than the words of the Messenger from God who came to men that they might be saved. Not saved from damnation, why so accuse God of mortal instincts? But saved from themselves to their higher selves.

Give of yourselves you children of earth. Give more than love to those who touch your daily life, give service. And giving, learn that each widening of the vision's outlook is a progressive part of being. So you live and develop and leave a fragrant memory, so you go farther in the next step of the way.

These lessons were given to two who with my permission, give them to many. May they touch in some, a vital chord. May they reach an inner ear and carry a word of encouragement beyond the mortal brain to the immortal spirit.

SEVEN LESSONS FROM A MASTER

To E. P.

January 7, 1920.

The vibrations of the air are for the waves of the air, a reflexion of the action, as the moan of the surf is to the wave, and space is filled with etheric waves, as the sea is filled with wave upon wave of breaking water restlessly trying to beat against rock or shore. These waves of ether carry with them, vibrations of thought, of sound, of deeds done, to be ever remembered because ever reverberating in space. The deed, the word, all, stirs the etheric sea and goes on and on in the vast spaces, as in the Sea a disturbing ripple spreads wider and wider out into the great beyond.

The etheric space is afloat with the thought born to be carried out to the Haven at the end, the thought unborn to be brought to the Earth, vibrating to waves of ether; vibrating to desire from a single mind; vibrating to sound, vain or full of effort towards greater adventure. Not the etheric wave, that I intend to teach now, but the vibration of soul to soul.

Soul can only respond to the vibrations in its own harmony. Nothing out of harmony from the vast sea of space, comes to a soul, on vibratory notes. Vibrations of hate respond to angry thought, to mean desire, to hateful deed. The vibration of this note, goes out as a call of wireless and in reply, comes the answering wave vibrating, as sure as a bird to its own home when on the wing.

Vibrate love and see love come to you as to a wave comes the form of the crest, as it breaks. Love cannot be created by longing to be loved. Vibrate to loving and you will love more deeply; more free from the pettinesses of earth will come these returning vibrations. Strive now, to reach my idea. You desire a great love in your own heart, you strive to create this love by being open to great emotions, those of pity, of sympathy, of kindness and to you, as a wave of the beach breaks in the rhythm of harmony, comes a love, great beyond your hope: great, because a reply from the All High to an eager and honest cry for help and out of the ether of space, a vibration of love is sent as a pebble, skimmed across the surface of a calm sea, goes to larger circles in the unknown waters beyond. This, dear child, is etheric wave.

Ether encircles the space about you, above you. In ether swims as it were, the atmosphere, the clouds, the stars, the suns, the moons, of celestial skies: not ether of anaesthetic quality, but a refined atmosphere, so thin, so refined, as to partake of no quality of earthly chemical substance. It causes to vibrate in space, great masses of marvellous action. The spoken word goes off into the ether to be carried on and on. So can one who knows the quality of this great encircling substance, use it to carry, or to fetch.

You call me from vast distance by a thought that vibrates in harmony in the ether with a thought held by me, in suspense. My thought is: "Can a child of earth so vibrate to my will as to call to me for help for teaching?" Yours may be: "Can a great spirit in the world unknown to me, but believed by me to be in the realms of God's creation, know of my need and respond to a call of my soul?" So the

vibration, being in harmony, comes in waves to me by a flash and to you by a flash, and wireless is possible by etheric waves between two spirits vibrating to like keys of harmonies.

All is the same child, the parents here longed for you to call, but until you could vibrate together no possibility save by appeal to lower forms of mediumship which you, never having known, are saved from overcoming.

Vibration once established, on it goes, by waves of etheric form to the others who can reach the vibrations. Often rude hands dash down in inharmony upon an earthly instrument so here, rude, unprofitable souls cross the vibrations with evil, vibrating to this key. But higher you go in the spheres of study, less danger.

When a Master takes a note of your chord and makes it the key, evil is indeed hard pressed to come into the scale. You are for great work, you and the dear other. You will work in harmony and vibrate to the same heavenly key and your music will be much more harmonically pure, because made together, and made for high purposes.

The electric wireless takes up these etheric waves of thought by means of an instrument attuned to certain harmony, placed far from its mate and attracting the mate through space, by using the vibrations of space, caught and revealed by the attuned instrument.

Thus you and your loved ones here are now attuned. As you sit pencil in hand, or table under hand, or little toy under hand—a method not worthy your power—the etheric wave of thought, carried by the vibrations of the sea of ether, is attracted to the instrument attuned to receive it.

Helen has only a word of this on her sheet, for she has not the mind yet trained to receive and record so fast as you work. I wish her to practise and acquire facility so to be free from dependance upon you. She is a note in the chord, she must see to it that her note does its share in the performance.

The waves of the ether vibrate to desires other than love, to those of ambition. When the soul is aiming towards power the wave is not attuned to love but to desire for ruling. Good may be the key note of this desire but good is rarely in power. The power of ruling kills the will to be good. Generals are filled with this power, and will to rule makes this power a menace. So are men filled with will to rule who have wished women to be lesser agents in life's great causes than they. Some times it is the sole chance for power a man has, that to rule his wife. His love is killed when this aim is first. He has lost the great companionship of love. How desperate a power to wield! How sad a reflection upon God's plan of mate to mate! Eye to eye is the way of God: soul akin, heart atune. So into the way of happiness can go any couple of souls, at peace for all time in the happiness of love awakened. Power to control women has made men more evil. They are less to be hurt hereafter, in this temptation, for woman has come to her kingdom as God meant the kingdom to be and the man will be less willing to degrade what can turn again and rend him.

Laws were made by men and given by them, the sanction of God.

Who ever wrote the Bible? It is not God's Book. It is great history, great poetry, great ethical teaching, great symbolic writing but by God's hand no part of it was sent to men. The wicked tales of God's wrathful dealings with men, the cheating, the killing, the arson, all of such sins told as by God's command! Never sins against women laid to God's advice, even in this book of primitive emotions. In the Bible the women were not made the equal, by the men who wrote the Scriptures; but in the adulteries, the women were equally to blame by the Bible account, save in the escapade of Lot's daughters, a filthy tale, written by a hand that yearned over the vile, as modern hands do in certain cases.

Jesus loved women and never did Jesus say a word that set men above women. He came to bring love and joy and peace to the Earth and not to atone. Why atone? Man comes back to make better his life's burden by a higher development of soul. The first effort to sing is not the great note of the bird. The note swells into being after countless efforts. The first canvas does not mark the great painter.

The conception of life as an event from babyhood to old age, to be and then forgotten in the joys of golden streets and songs and praise, is a childish one, not in accord with the evolution of the intellect. So it is sent with other childish things to be put away. A conception of life as something given each soul as an experience is so vast a conception that it leads men up to the path of the angels.

January 8, 1920.

Lesson for today concerns the necessity of giving attention to the many sentences of the Masters, concerning religion. Not the Master Jesus alone, the great one of all, but the lesser ones who have come to Earth with messages.

Such was Mahomet, such Buddha, such the last teacher Confucius, such the Apostle Paul. Such as Savonarola, Luther, Calvin, the late Brooks few have been. Such as many great souls of all faiths, all may attain by a degree of faith that corresponds to attainment of other great places.

The words of these Masters of Spirit World were parallel in lines of thought; they came far apart but they taught like words and like faith.

Mahomet taught service and loving his fellow men and a desire for freedom from sin in a carnal form. The followers of Mahomet fall far short of what they received. They had words of high import as guiding stars but they chose rather the act of service as shown in devotion. However wicked the Mohammedan may be, he is a devout worshipper. He has made clean the outside of the platter, if within all is full of iniquity. The acts of Turks are unspeakably wicked and what they do as to religious observance, is of small renown to them here, in the Sphere of celestial Light. Back go they, to degraded bodily condition, to work up for a higher development of soul by a discipline of the body, by want and by desire for the things they have never given to the unbeliever amidst their civilization.

The Buddhist has less cruelty to atone, less of all sin to atone than most, but more of neglected opportunity to give, instead of feeding with introspective philosophy the desires of individual soul. The Buddhist will return to be generally made perfect by more service to others in fields of far service and of creature comforts given to restore balance where creature comforts were left altogether away from the life's experience. The rich and pious Buddhist who only spoke words of pious belief may go to the Caves and Mountains first, as a Devout before evolving into a rounded soul.

But possibly the Buddhist this time has been a Mohammedan before, in incarnation. However this is, each must see a forgiving spirit for each, before Heaven is eternally theirs. Tolerance of belief is a great future for religion; seeing Ethics as great religious inspiration; seeing life as a field of enormous dimension in which conflict begets conflict and game begets game. Love of competition is an inherent human tendency. Children develop this naturally. Men carry tradition of battles fought and won to the incarnations to come and no sense yet has come to the earth development of the way to change this completely human attribute into a divine one.

Competition is essential to life, to trade, to business, to profession. Deprive the world of competition, and a power for action is made impotent. In the arts, in the drama, in life everywhere this charms the active force into possession of high ability. Competition therefore, must exist until man ceases to be a force. How then, make this great

gift of use and not of wrong in the world? By the simple plan of giving to mankind living principles, concerning which I write now.

Live in wise concern for the competitive life about you; strive to excell. Give ear to any impulse for good that leads to excellence. But be sure the impulse is good. To excel is fine but in excelling, to beat down another's desire to also shine, is evil, born of evil and destined to an evil consequence. Excell therefore in honest competition, glow with joy in your triumph, but also glow with pleasure in the triumph of others. Here is a concrete example: you see yourself a good Bookbinder: you love your craft, you strive to be excellent in the work, should you so, cut off from like striving Helen, who too has gift, desire and ambition? So is to be composed of a low ambition of character that a lesser part of you should shine. Is hand greater than nobility of soul? You two have no such feeling, so you are happy together.

Now suppose you were a church, striving for good influence, aware of no unhappy separation of faith, yet filled by will to put down the success of your sister church, for cause of mean desire for more power, for more excellence of reputation: a meaningless attitude in the world's evolution, certain to meet dismaying discouragement in the end.

So with Nations. If they develop great power and use this, in still futher noble effort to expand, great glory to them. If however, mean jealousy comes in to bear down lesser peoples in this expansion, to conquer, to rule unjustly, to let rapine and murder aid the conquering soldier's action, to such a Nation, life's hold is very slight. Behold History and be encouraged to be very hopeful. Egypt fell, Babylon fell, Carthage fell, Greece fell, Rome fell and Germany fell. So too falls any country, driven to unjust raiding upon peoples not their lawful subjects.

Russia is not so fallen. To this great Land will come a new life, after the purifying fire of revolution has atoned in some small part, for the wicked terrible acts of the great against the little people, subjects of the Czar. No deed of these men, now so wickedly in power but is paralleled in act of former noble or Ruler.

Oh Land of Russia, great in ideal, land of culture in a degree eastern, in a degree western, so a blending of orient and occident; oh great Land of promise, here is written a promise to be certainly fulfilled. You are to be reborn and made again a strong power, but this time, a Republic and a power, refined as gold when cast into a furnace and made pure. Russia, you live and to the world you give a wealth of poetry, music and drama, art in all forms of plastic beauty and of colour, architecture, combining again oriental beauty with the restraint of occidental taste. All these gifts go from you to the world, which now, thinks to see you dying. Not dying, you. Ill to the death, but well soon, alert, young as you are, and able to retrace the way back to civilized lands' ideals. You are sure to see this, you Emily Preston, you Helen Noyes, to see it with eyes that love the Land reborn. You will be nowise surprised at all that comes, for to you has the prophecy been given: Russia shall LIVE.

Now to the sayings of the Masters. All Masters give the same eternal teaching: to be honest, above meanness of deed, fine in principle, generous and able to endure. Only Jesus taught love and service, so Jesus has carried to the other lands visited by other Masters, a message not before theirs. Love has no part in Buddhism; service, yes, but mostly to the self, for self development. Love exists not for Mahomet nor for Confucius: weakness of love, not to be accepted as a great doctrine of life. They chose Greek ideals of ethical culture, but gave no thought to love as a motive force.

So Jesus lives and always grows and always will grow, till His kingdom comes in the earth and the new era begins.

January 12, 1920.

Lesson to-day on the most difficult of all subjects to understand, the real conditions concerning a religious life, that count. Faith, is the foundation of all life, religious or civil. Faith in the home is a fundamental. Should man not have faith in woman, where is the family? Should woman not have faith in man, where is the home? Children's want of faith in parents is almost un-supposable, certainly rare. So the faith of family life, the faith required in friendship, the faith at the foundation of all business endeavor, is equally a demand of religion.

Faith in God is a foundation stone of all religions. "Allah is great," cry Mahomet's disciples; "Good is God the great Master," cry the Buddhists and so the Christians cry, "God be merciful to us." The Greek god Jupiter was really God, the highest of all their ideals. So the idol of each Nation is but the symbol of the greatest power they can create in imagination. God, the God of righteousness that the Christians love and worship, is indeed the most blessed conception of the Creator. His, is power made merciful, power to be accepted and worshipped because good, beneficent, full of the glory of great righteousness and just judgment. Faith in God is a desire all creatures have; an elemental wish. If it cannot be realized because of some strange twist of mind, or because of some cruel chance or mischance of training, then never is the poor mortal, deprived of the blessed gift, really happy. Happiness is made or marred by faith or lack of faith. If you see a face clouded by discontent, judge it to be the reflection of a soul that lacks a fundamental faith. God may be lacking in that soul's conception of life, or men may have been false and so warped the outlook, but faith is gone, a main spring broken when unhappiness is apparent in the face of a passer by.

Jesus said, "Go and sin no more" to the poor woman taken in adultery. He saw a sick soul; looking deep into the eyes to reach that soul, he bade it be well. Not body, but soul was ill to the death and body was but the medium that the soul used to express its wickedness.

To the poor sufferer say this: "Be as Jesus would have you, free of corrupt ideals, free of false standards, open, to the freshness of the winds of the best that can be carried, the winds that carry the doctrines of faith and all that this great Christian characteristic stands for. Never be of little faith. Be sure all is well. All is well."

The disturbances in this world at the moment are mighty forces that are cleansing and refining, as no other period has been refined since ever history was written. Have faith. Sing aloud in hallelujah to the coming of the King. The Prince of Peace will come, riding on a whirlwind. You will not see the coming and your test is the preparation you make, by faith, for the coming so heralded.

Now after faith, is hope the greatest virtue. Hope has been the world's only standard for going on, in most crises. Hope, substituted for a simple faith in God, sees a vision of the works by which God's power will be made manifest. To be hopeful for all good, is to be a tonic in a time of great illness when medicine for the soul is in demand.

Optimism, is a wonderful gift, hold it in high esteem. It is ever

the optimist who moves the world. How think you, would the great movements for the uplifting of the world go on, if doubt and despair were their parents? No, it is the Salvation of the world, that optimism exists. The man who decries what is new in his experience, is the narrow soul, which creates no hope, but fathers instead a spirit of resignation.

Hope, flaming hope, is what the world demands. Hope, to see visions realized. Hope, to reach a goal that faith has made you see a possibility. Hope to know great moments of living, because faith tells you such have existed and still are to be. Hope that allows you to see even in the great tragedies of living a side not tragic. Oh bow a head in prayer that to you, hope will be a constant companion.

Hope for all the best part of the prophecies to be realized. Think not of the tragic prophecies with hope of their realization, for thus, you show a desire for vengeance, which is God's not yours to administer. Vengeance is not revenge. Never does God the all Good, administer punishment for revenge. Vengeance, is the just rendering to a culprit of a judgment he has deserved. Vengeance is mine said the Lord.

And together with Faith and Hope, is Charity. Love divine; love overwhelming in its great possibility for Salvation. Forgiveness to all enemies. Absolute trust in the good that is inherent in men. The judging not, but trusting to the divine forgiveness to be best judge. Oh love divine, how great a thing you may be in the healing of the Nations. How much sympathy and gentleness and all inspiring help lie in love. Just aim to make love your guiding impulse, and see you bloom: not foolish sentimentality, not talking of love, as a benefit to mankind, but showing love to be a benefit to your character.

Cease criticism. Accept the people about you as individuals, endowed with attributes such as yours, being possibly developed under a different idea, but being developed.

Like people. Talk to them freely. Exchange ideas; give helpful suggestions concerning life's problems where you can. And do this by a withdrawing from all talk that concerns critical discussions of others. Let the individual friend know that with you, in any place he or she is safe, safe to be presented in a favourable light. Now to laugh gently at foible or fad, is not malicious; be gay, be funny, if you have a desire, but be not willing to leave a sting. Guard from this by Charity and you will speak, child, with the tongues of the blest.

Faith, Hope, Charity, these three; Love is greatest, Hope is rarest, Faith is the foundation upon which Hope and Love are built. I am done.

January, 14, 1920.

Concerning any doubt, be of good, brave heart. All creed, save this one of Spiritism has gone through the terrible period of doubt; now the coming forward of this Spiritism as a religion is rapidly developing an antagonism of doubt where once was scepticism. No need to fear. All storms are not weathered, but most, when the ship is seaworthy.

You will see no diminution of faith in yourself and so no harm can befall your acceptance of the high good that is yours. Go on and fear not.

The wages of sin is death, but death is not the wage of sin alone, it is a wage of righteousness. The death of a good man leads unto a high reward. The death is not the last act any more than the falling asleep in a bed, each night, is the end. Death opens the way into more of life, into great ways and paths of being not fathomable to the human intelligence, for here is space, what can be made into visualization; but there what is space is illimitable. Dimensional degrees of length, breadth, thickness, are of earthly significance. The dimension of space is the greatest of all, the fourth dimension, that which is the first for the spirits, density. The density, is what is the residuum of space in any measurement. All of the earth is round; so much diameter, so much circumference, so much in the depth of the globe from point of antipodes to point of antipodes. Density is the word to describe what is about the earth, atmosphere and all the space is density, the other dimension.

The waves of ether are not alone diverse in power, but diverse in duties. Some carry on exhausted sound, no longer heard, but on, on into space to ripple across the sea of ether. The waves of exhausted thought, hardly a memory for earth but carried on in the density of space, to be as a menacing remembrance in the end. The sounds of this sea of ether are the histories of peoples and nations and gone worlds. In its vastness, all the force of the Universe is generated and from this source, the mighty convulsions of the Universe get the power that allows them to be.

No one who sees force as it is so to be seen, but realizes that it has no possible end but to germinate power for wonderful greatness of purpose. Why else, creation? Not destruction the end and aim of any Creator, but giving good help and aid to the best he knows. Creation, on this hypothesis, is the best God knew to give; that, is all good. Now Creation, being all good, these vast etheric seas, must carry all good if only the evil intention of the individual can be merged into the wondrous good of God. So the etheric wave is really carrying good, good, good, on into spaces beyond. Evil is purged by the washing in the waves of good.

Can this explain any way better re-incarnation? Suppose a life of beginning to be in animal shape: evolving up from the protoplasm, through the kingdom of the animal, into the kingdom of the highest animal, man. Then developing higher, each time the soul assumes form, like a ripple on the sea of ether until at length the purification

is complete and the soul may go into the deeper pool where troubled waters do not reach the great rest from sin; where work of the noblest goes on; where souls of the elected to high place by high service done are to be forever in the labours they choose, not those that development requires.

This is re-incarnation, the vibrations of the re-incarnated soul's voyagings registered on the waves of ether until finally the pool of rest is reached where such lower vibratory disturbances do not attune.

It is not easy to see why some explanations are accepted, for they are so humanly complex, whereas God's ways are Divinely simple. Humanity has created the sub-conscious mind. It does not know what it means really. A term in psychology is used rather wildly and no possible explanation to satisfy the ordinary man is to be given by this subconscious idea. Here is an explanation to make, that is understandable.

The mind is a human organ. It functions as do all the human organs. As it is developed by study, training, environment, so it goes toward perfection or stands uninterruptedly at rest. Now this mind has a memory on which is printed as words upon a page, impressions, recollections, words said, faces seen, people loved, people known, conscious acts, unconscious desires. All is here in the memory of the mind. Hold this. Now:—in the soul of every man is a mind brought up, up, from development by incarnation, to further development by incarnation; rich in impression, in memories, in thoughts; also printed there as on a page. Here is a pool of limitless depth, from its waters come to consciousness such thoughts or desires as cannot be explained from the conscious mind. Knowledge of life, called instinct is the mind of the soul attending a memory class. The conscious personality is distinct, has its individuality so complete that it is indelibly a part of the incarnation. But sometimes into this conscious personality, from the inner consciousness, the mind of the soul, is injected a dual personality. Another personality comes as an obsession, a former personality, something you were persists and for a time controls the I am of the Now. This is what is the subconscious if it were known.

You may study the subject now, with my explanation in mind and see if the very simple explanation will not cover most cases. A—the conscious mind; B—the soul's mind; C—the avenue of connection that leads the soul's mind into the conscious mind. A, B, C, all together combined and a dual personality.

To protect from this,—high thought: God, God always in your life. To cure; high thought: God. God appealed to, to help.

January 15, 1920.

Lesson today upon the topic of the absolutely true and the half true. Absolute is what has been proven so that it must be accepted by the world of science or religious thought or the historian to come.

Absolutely true is the power of electricity to communicate afar, to light, to convey by power, to manufacture. Absolutely proven is the power to convey sound by the vibrations of air; to convey message from land to land. Absolutely to be accepted is the Creator of some sort. Absolutely to be undenied that the Historian will know, unless he chooses to neglect common sources of knowledge, State papers, that this War was caused because long planned for.

Now what are half truths? To illustrate; radium is only a half discovered medium as yet. Etheric waves are but dreams of the scientific mind. The marvel of the stars is but half understood. Heaven is but half known even by the most exalted divination of earth. Birth is but partly understood;—whence, why, are not to be explained scientifically, so the human mind, so death, so much about us.

But apart from truth known and half truth, is a great undiscovered field neither half, nor in any part known, to be the great research field of to-morrow. Here will be the assigned position of Radium for more such chemical forces will be investigated and assigned uses later on. The working of the natural law is so marvelous that the Scientist stands on the threshold of truth greater than he has conceived to be possible. Elementary indeed will seem what he has known, when the coming discoveries make the absolute of to-day, the beginning of the absolute.

Flying is one of the future discoveries that will make the air common to all as is now the road. Flying is as natural a law as walking but not yet laid out before the eye of mortal. The Magicians of old could often fly. Elijah could fly. So he sped upward when his day was over here. He could not ascend into Heaven so, for the ascent into Heaven is not physical, but he did quit the field of ordinary daily life and he passed out of life, by the ordinary way of death, upon a mountain top. So Moses. He was not marvelously taken up into the Heavens, he died; but from Pisgah's height he could soar to another height farther on and there, die as a man unknown to his followers who never found his body. Now you will never fly, but had you children to give you grandchildren to give you one more generation, that generation would fly as easily as you walk. Up and away like a lark, singing for pure joy of flight. Up and about the great work of life a still greater conqueror of the facts of life than the ones preceding. So this part truth of the flying machine of now, the Aeroplane, the seaplane will be an absolute truth in three generations from yours,—in forty years, perhaps less.

See the science of Electricity developed as it has in your life time, telephone, electric motors, trains, automobiles, the light, all work done swiftly by its power, wireless, that wonder of the moment, how much more too. And when you were a little child, only the one telegraph to show that there was a power here, to be unfolded.

So it was with oils; no thought of this natural supply fifty years ago; boiling to the surface of the earth like a great geyser. Now see this wonderful commodity of everyday life become the absolute necessity of every one of the peoples of the globe save savages. Now when the coming possibilities of the Earth are known, oil will seem a simple product not considered save as a crude out-put of a cruder time.

Again, gold; this precious metal lies here in the mountains of this great America, so hidden that man has not yet divined that gold is as common as iron to the riches of the land of this Continent. Gold will ever be the medium of exchange which means, that past the dreams of avarice will be the wealth of this land ere the end comes to this phase of living.

So with Russia. There, will be ere long a land of quiet and calm revelling in Republican ideals, forgetting in present prosperity, past misery, seeing the future as a great life of successful government and literacy where once illiteracy made the past possible. Great Russia will be a land of choice souls. The Jewish caste will flee soon and leave the pure Slav, for the Jew has so exploited the Slav that heart of the giant will be hard, when head of the giant is alive to the possibility of freeing Gulliver from the Lilliputians.

The world has run mad for the desire of power; even here, in the land of Liberty; even in France, the land of Liberty and Fraternity, even in England, the place of Freedom real though unproclaimed. Power is the longing of each heart. Power to control the weaker; to exploit them, to kill them with laborious life, to enslave them as did America the Blacks only to treat them, after freedom is won by a great soul, as though they had sinned unforgivably against the American white and could not be given hope.

The sins that men commit against the weak, whether man, woman, or child, whether Race or Nation is unforgivable until repented and atoned. Sin of Will to enjoy life is more venial; the sin of pleasure loving is not really sin, though what it leads to is sin when it is committing of offense against law and decency. But sins that ruin other lives or hurt them or help to keep them back are to be repented by reincarnated soul in the aches of a like suffering. Know then that what is of joy in your life you are earning; what is of pain, you are atoning. No possible escape from the last. I the Lord thy God am a jealous God visiting the sins of the fathers upon the children means visiting the sins of one life upon the next life, and again the next if this is essential to purification. This explains a sentence, cryptic otherwise, does it not? Makes clear a dark place. So you see face to face. Leave no half place for sin in your life. Think in terms of righteousness. Be always pure in heart. Be always gay, be a ray from sunshine, this pleases God and helps make beautiful life itself. But do not mistake gladness with sin. Too much pleasure maketh the heart to sin. Pain lies close to every door, seek it out and alleviate suffering. Carry the message of the reincarnated life far, so be believed in the home. Act the belief in God. Let men say: "There, is a Christian." How great a word to say of another!

Jesus the Christ was the man that has been most despised and most loved of all created beings. His life was not all tragic, nor was his death all tragic. To die is not too tragic a time. To die suffering is tragedy but the suffering for a cause is so great an honour to the soul! A death to bring the story of life. Jesus so, has given much and endured much and now is loved much or despised much. Be of those who love.

January 18, 1920.

Lesson today, concerns a religious idea of sacrifice. The earliest beginnings of the religious idea are sacrificial, the offering of something to the greatest they knew. So came to the Romans, the Greeks, the Egyptians the Babylonians, as well as the peoples of the Biblical times, the idea of sacrificial offering to placate one or many gods. And so even in the modern Church of Greek or Roman Catholic is the offering to one or another saint, to the Virgin, to the infant Jesus, the same expression. This offering of sacrifice, is one of the crude forms of religious expression. It is what called into being the belief of the offering of His only Son by God. The early story of Abraham so attracted the Jewish mind that another was told as if symbolized by the first. It was all folk lore, a people highly religious, gave to their folk lore the tincture of religious feeling they cared to think on. Just as the Greeks gave to their folk lore valour and love as a sign of divinity; just as the Egyptians gave devotion to Sun lore as a sign of divinity; so the Jews gave religious observances of sacrifice as their best example. The religious movements of to-day too, give a high place to sacrifice, but as a moral, not physical meaning is given, the real sacrificial spirit is to be developed.

In this time just about us, is a realization of sacrifice. France gave to save France, with hymns of praise in the giving, her best; her valiant youth. Belgium gave of her noblest, her honour, to save which, she gave liberty, land, even people for a time. To the greatest of all sacrifice, the one of the individual father and mother, how many noble examples! Whole families serving, whole families swept into a higher existence! Even the wickedest of peoples gave freely in such sacrifice.

The spirit of sacrifice is great and high of intent but is often a mistaken virtue. Self sacrifice is a fine attribute if not carried to an extreme, but to swing into oblivion self, in order to exalt another is not just nor does it abound to high reward in the just summing up of achievement, when this incarnation is finished.

Self, the personal entity, deserves first thought: not first thought selfishly intended but development is for self, a just requirement: high place, not always, but preparation for high place by education, proper attention to the body, to the soul's desires, proper thought of companionship. When no thought is taken of such physical requirements, because another life is to have more so, a wrong is being done and the one guilty is he who stunts so the opportunity of his own entity to the growth for which it is here in the earth life.

A mother who serves blindly and lovingly, so stunting the growth of her children by denying them sacrifice, is one who is wrong fundamentally in conception of her being and its requirements. Loving care of young is an intuitive feeling and if not possessed, a terrible lack of womanhood, but servile care, giving up when young to all the desires of the unformed is to be wrong in the way personal life is accepted.

Personal entity, is the greatest of all the earth's puzzles. It exists, it persists, its growth must be a permanent source of satisfaction.

When one falls short of this acceptance, he falls short of an understanding of what Life really means.

The young are finer, better, higher in life's growth, if they acknowledge that parents owe to themselves as much as to them. To give over all self culture that the selfish youth of a country should be protected, is indeed a sad limitation of the acceptance of the Love of the World, Jesus. Life is for all, for all; not to be denied any proper growth, not to be made slave to another. To serve, yes; to love, yes; to be a power of help, yes; but not to serve that other souls may be enslaved to idleness; not to love that selfish requirement shall take the place of love's holy exchange of loving gift. Helping not, such as says: "rest you, while I labour; play you, while play and life's happy aspects quit me forever." No, this is to belittle sacrifice. It must not be.

In the ideal of living made manifest by Jesus, was no such idea expressed. Sacrifice was exhorted by Him. Sacrifice that gave when giving was a denial as the widow who gave her mite. Sacrifice of the money to live as when precious ointment was bought. Sacrifice of loved ones, if so only the Christian ideal could be attained. All such, were as a great example to the Lord Jesus but not sacrifice of the soul's self. The going into the Wilderness alone to fast and pray, showed that Jesus was oblivious at times of the demands of His followers. So when He slept as the storm raged. So as He sat at meat with publicans for this shocked his followers and caused them pain. So if Jesus saw life as His developing field, should not His comrades, His followers, His adorers? Why not sit by one's self and contemplate one's thoughtful vision of the scene, if by doing so, the scene becomes a lesson upward?

To us here, the life of earth is filled with useless services, given because demanded, but futile to help the recipient or the giver. Such, give over. Do not sacrifice time needlessly, be strong to resist when your soul cries out for rest. Do not be aware of the need to respond to others, unless they actually need you, save when the service done may be one rightly yours to give, rightly theirs to receive. Service may actually do harm. If by a service you keep another from a plain duty, you fail. Cease such sacrifice.

If your spoken word leads another to accept your guiding mind and become indolent concerning intellectual labour,—silence. If your example is followed blindly by another and so, no moral stamina is being attained, halt the friendship. To do, to act, to think, to dare, to speak,—these are to be the conscious attainments of the soul, by thoughtful consideration. He therefore, who offers to so serve another, is on holy ground, an interloper.

Even parents for children can only point the way; the hand stays, from leading on. No soul that has not striven, has attained. Strive,—think consciously how best to strive; decide for yourself the best way; serve your mind by training it and do this consciously. Go to places of proper culture. Hear the noblest expressions of conduct when possible. Be able to think with directness and to determine the good from the evil and help others to this same way of life. To think,

to act, is great progress. Those who follow are never able to lead. Those who are not able to think for themselves are not able to govern. And how can a child learn, save by being made to work out the salvation, guided by his own mind; pointed to good ways by a guiding finger.

January 20, 1920.

This lesson is for you, a part of philosophy difficult to understand. That is,—the relation of part of the whole, a glimpse of the whole, to the whole scene of a past incarnation. The glimpse of the part lived or living, to all that has been lived. Always a relation. Ever a close connection. If you have a temper controlled usually, but unleashed occasionally it is because in the former incarnation, is a terrible result of evil temper: a carried over characteristic, because one that must be absolutely controlled before it is done with. Every time you lose control, a step back; every time you keep control, a step up. Now control, does not mean entirely no word spoken or sign given, it means the showing a displeasure in no way, a gentle refusal to be intertwined with any ill nature. When this is accomplished, the temper is controlled. Life is so vast a source of food for living nobly, live so.

Now the philosophy of the relation of a part to the whole is different. The whole lies far back and what is now is not related, save as occasionally, a little obsession from B to A through C makes the whole, part of the part. This connection of consciousness with consciousness is a great hold. Be sure you study and understand and strive to keep A apart from the intrusions of B.

The part is not the whole, but by parts of development, the whole is to be read. Had you no tempestuous times of ill nature you would not be so unequal in spiritual growth, and this in turn, is the reason that the physical is not always in poise. Now your disposition is even as a whole, you are usually gay and bright and so meet the world with smiling front. But along comes a certain event and off you go! Mend this and be more evenly developed.

The facts of the lessons are not so many as the philosophies, this will sum up both. The facts are prophecies repeated. None idly spoken, all to be true. The prophetic part of the lessons will be realized in short time. The real lessons are those that teach real problems and their solving. One on Etheric waves is for a refutation of the principles of the Spiritualists that the spirits can be at their call in the presence of the seeker. The lesson on inner consciousness is to reply with some degree of sureness to the idle talk of the great power of the sub-conscious mind. The lessons upon the occult, which tell of the principle of control are simply first lessons in occult power. As you practice these you will go on higher.

The lesson on vibrations is for the clearing up of some theories in your mind, to give clear vision, concerning harmonics.

Five lessons on Ethics: on Faith, Hope, and Charity; on Patience; on the Absolutely true and half true; on Sacrifice and yesterday's on The Will to Obey: the one lesson of denunciation are the series. Child, I hope, I hope indeed, that these will be for you but a stepping stone. How can you mount if you do not try to step agilely from stone to stone? Strive so to do. Make every effort. You are to succeed beyond your dreams. The means are at hand, the desire is here, now obey and so go up, up.

The idea of prophetic saying is not to prepare you for events, but to give you a proof that you have touch with things higher than human. So the prophecies, while not in any degree reaching to the ethical, or the philosophical, have surpassed both, in proof you hold, of the Immortal.

LESSONS GIVEN BY A MASTER
To E. P. ON HEALTH

SLEEP

January 7, 1920.

I wish to write of the sleep necessary to health. You must have at least seven hours of unbroken sleep in a night, after fifty. Seven hours unbroken, means eight in your bed. Be, therefore, in your bed by eleven o'clock and you will have time to compose your mind and sleep peacefully and well for seven dreamless hours. Dreams come near the waking time. Dreams are an association of ideas in the inner consciousness that come together fantastically when the mind is not alert. No possible importance is to be attached to dreams, save as one may be careful to conceal in the inner consciousness, as little as possible that may revive later as a phantasy of a dream.

The dream of disturbing accident just escaped, or of falling, or of being unable to complete a task begun, is tired nerves, being made subject to worry by imps of the inner consciousness. These may be put together as fatigue dreams. Rarely do they come to the bodily presence in sleep not worn and over spent.

Dreams of important events to come are not important really; they are but the shadows of what we wish in waking hours.

Many visions of wonderful adventure are really journeys of the astral body to far places, taken while the body rests unconscious. The bodily unconsciousness means a mind resting in unconscious repose, but spirit may be up and away. Spirit has love of the life away from this, a renewal of other ties. So a great adventure may be the spirit's day of pleasure while off duty, and to the mind may come flashes of this by the return to the body of the spirit after the excursion.

All of dreams are to be questioned as necessary revelations of condition. Nightmare is the pressure of stomach to assert its woe. It is always after feasting that nightmare comes.

Fasting is for the spirit as a tonic, fast occasionally, for a time, not long, two meals we will say. Take no breakfast and no dinner and see the joy of the night. Lunch is more necessary. At that time the toil of the day is in being and to feed the fire, fuel is essential. For the beginning a low fire may answer, for the furnace is not equal yet to too much stoking, lest the night be too weary.

The sleep of a woman is not the sleep of death, but light and easily brought to awakening. This, because the woman's need is to be aware of the babe. The woman so, wakes at a slight sign and stirs into alertness at once. So the adventures of women are not so great as men's farings. The spirit does not go when a child may be left distressed by mother's silent sleep. The spirit accepts the bondage and stops close to the body.

So women are said not to have the fancy of men, the quick imaginings, the ready spirit of voyaging on uncharted waters. But women unbidden to the joys of motherhood by God, or as often is so, lost to the joys of maternity, are equal to far faring a'night as disembodied spirits.

THE HEART

January 8, 1920.

Now as to the functions of the heart; they are never to be understood by one who is not eager to see the action of this organ and realize how essential it is to health that it should be kept perfectly free from over exertion. A heart strain means many hours wasted from life's labours. Heart is the active member of a large firm of business men let us say. The member that does the hard work. The heart pumps as steadily as a trip hammer not resting as do stomach, if properly fed and brain, if properly free from worry, but beating, beating, all day, all night, steadily pumping good red blood out into veins and arteries eager to have this help of life, steadily drawing to it the blood not cleansed and filtering as it were, the weak stuff away, leaving red corpuscles to go back into the veins.

Heart stands for romance in symbols of life, why, one cannot see. It is the wheel horse, the over worked house mother, the ever full of work man of affairs. It is a powerful agent in life. It is the one functioning organ that needs every hour to function. One lung may completely rest, a liver may be so low in condition that bile is flowing through the digestive organs like water through the pipe of plumbing. It never rests; it pumps, pumps, steadily and if it is out of condition, suffering is acute and life in most critical condition.

Heart may fail to function, then the life flows away in a second of time. Heart may have inconstant, unsteady beat, then the pulse is too weak for a power of strength, to work. Heart may be victim of terrible spasms of pain as when angina pectoris is there, then suffering is so acute, the heart literally aches for hours after.

The heart of the lover is the fiction of Nature. Why not the spirit rather? For after all, it is the spirit that is awake to the moral emotions. Even brain does not function morally. A man may be as intellectual as a giant of intelligence and function not at all, morally. This, because brain and spirit do not necessarily function together. They do not co-ordinate in philosophical parlance. When brain is governed by spirit the man is clean handed and clear headed, but when brain and heart and body function irrespective of spirit, they fail of high degree of attainment.

Heart is the head of the working force of the body. It has control, for without it, death. Watch carefully your heart. It may beat too slowly, then you are depleted in strength and need a tonic. It may pound, then be careful, you are over taxed in nervous excitement, slow down.

The heart at forty must be less strained than at twenty. You need not learn from us, to go slowly upstairs; to come into the places of convenient rest when tired; to beware exercising over much. But also, beware over excitement. Think gentle thoughts and so calm the heart beat.

Anger stirs the little organ to tremendous pounding. Be not angry. So the heart is at one with the thought you see, each apart in work and together in influence. So you may see life work out its vast scheme, each doing its share, all sharing the action.

THE BRAIN

January 9, 1920.

A lesson to-day upon the brain, that functioning organ of the body, greatest and most intriguing. The brain! What is this organ? Spirit, no: but yet so endowed by spirit that it seems a part of the soul. Brain is the great mental force. To it is the whole system debtor for all the care given the body. Brain uses the body wisely or unwisely as it forces the body to good or to evil, to wise or to unwise.

No moral consciousness has intellect. Coldly it weighs desire to the merit or to the demerit. A wish is indulged only when conceived by brain, though brain is of course governed by spirit. Alone, the brain can function but the brain has no spiritual side.

It is developed to logically decide questions, if logically developed; to mathematical attainment, to the knowledge of fact and to the calculations of fancy, but any high moral question, philosophical or spiritual, is attached to the soul, belongs to the soul's realm. Such decision of questions as pertain to righteousness are inspired by spirit.

Brain tends the storage batteries, brain intensifies the gear, brain helps the body to a better development, or degrades it to low purpose. Brain is the ruler of man's body, so far as bodily organs can so function, but brain is the servant of soul. A great soul is the master, it controls the brain's functioning as a master controls a servant's duties.

Brain determines a man's capacity for success. Often it brings to bear successful achievement, by thought so directed, but any time, any moment, soul may warp this development by a wicked turning of the mind to evil. Brain can help the soul's development, if so used that only fine thinking is for the soul's food by means of this brain.

It is not an evil to avoid brain tear and wear, it is best treatment. Brain work should be steady and within certain limits. Study certain hours, thought certain hours, sleep certain time, feeding for nourishment of body and brain, making red blood, avoiding worrying troubles, being calm, cool, collected, facing danger with brave mien, avoiding scenes of disturbing kind, loving, loving, loving: so is the brain well nourished and made strong for service.

FASTING

January 14, 1920.

The lesson today, the good effects of fasting. Now over eating is as abnormal as drunkenness, but too much eating is the habit of most people. Eating a great variety at one meal tends to make the eater uncomfortable even when no great amount has been taken; also, to eat in abundance of abundance of variety is equal to over eating for it excites the stomach to much activity, and often to overwork. Eating should be done slowly, calmly. No scenes of anger ever at a meal, nor any designs to be thought out with intent gaze or inward concentration. Light pleasant talk at meals, no disturbing subjects, just good talk. And then a rest for a time after; for the lighter lunch, ten minutes, for the heavier dinner, half an hour after, of quiet. If the rest is in quiet so much the better, but at least, rest.

As to food; the use of much meat is bad, the use of much sweet too, is bad, but both in slight quantity for variety, are not harmful. Eat as many vegetables as you can and much fruit, eat rice, hominy, potatoes, not too often. Some vegetables as cabbage, turnips and parsnips are best seldom, but those out of the earth for the most part, eat plentifully. Cabbage is too indigestible, otherwise growing in the sunshine is good. So peas are better, and asparagus and beans and tomatoes and artichokes and corn.

Eat slowly and when you fast, fast for only two meals. Begin at dinner, then the midday lunch has sustained you, at breakfast no food, coffee, or tea, just a cup of hot water, and at the lunch you will be in fine condition. Try this always in travelling, so you are spared the danger of poison.

Mind that has stated fast, is clear and the whole body functions better. But take little exercise while fasting, no more than a short walk. No possible excuse for over-doing while fasting. Choose to fast when resting is a possibility.

Now fasting has spiritual significance. To fast, means to be willing to give up and this, spiritually, is strength, as well as the physical strength it gives the body. Strength of spirit comes of giving up what is pleasant now and then. Through sacrifice is strength, in indulgence is great weakness.

Fast when tired, fast when travelling, fast when ill with cold or with a stomach poison, or have nervous headache and so be the stronger. Today you are stronger than you were a year ago, be always so. Gain as you grow older, and die young at seventy.

THE NERVES

January 17, 1920.

Lesson tonight concerns the many nervous troubles that make life's journey intolerable.

Nerves are more an inheritance than most physical organs because, during pregnancy, the child is subject to the pre-natal influence of nerves, more than other ails the mother is enduring. Nervous women too are hard on childish nerves. They fret the child, no calm is possible and so, little nerves are sick and drawn before the personality is sufficiently strong to assume control. Nervous diseases are due usually to such causes; as Saint Vitus' dance; as nervous spasms of shyness, of terrible fits of crying, of bad temper. A properly managed child should be free from all these ills and so not a subject for nerves in adult life.

Poor nervous men and women who go until the end of the tether is reached are themselves their own victims. If life could be adjusted to proper conditions during the pre-natal time and through childhood, no nerves should be known in health. Healthy nerves are a rarely great possession.

The nervous man is as hard to live with as the nervous woman, both are uncontrolled humanity and for both must doctors seek a remedy.

Sleep is for nerves. Good long draughts of water before sleeping, open windows, light dinners, plenty of air all day too, hours of recreation, steady hours of work, then rest. Eating regularly, no reading while eating, no thought of worries while eating. Such little care and the nerves would be less over fed and worked.

Once declared gone to pieces and nerves must be taken in hand by a specialist. Do not go to the brink of the breaking point, have common sense and control life. It can be controlled always. Even if work presses, the man or woman who stops and rests and eats and takes recreation, goes back to fresher inroads upon the necessary work and accomplishes it more easily. You do well to slow down when the feeling of pressure begins, keep this up.

Just stop and say "halt. This is not wise and I am to be a wise woman, ergo, no foolishness."

Never to let go grip is best. Hold on to voice, to look, to every expression of displeasure. Nerves so controlled grow strong. If it is best to express displeasure, do so calmly and quietly, never allow a scene of temper. Withdraw if necessary but say your ears are not attuned to angry notes. A quarrel is a disturbance to nerves, so is bad news or sorrow or sometimes, music.

Nervous people are not more happy because making themselves a nuisance, but they feel they cannot help the expression. They can and should. When legs are nervous, get up and exercise a bit. If back or shoulder nerves are aroused, lean back and close your eyes and rest. If the nerves of the stomach are acting badly, starve them into submission. When eyes are strained, people are inclined to be nervous, see then, an Oculist and try for poise so. Never

recognize the power of nerves to be Master. They must be made subservient, by calm and unvarying determination to be Master and not Servant.

To cry, is not necessarily a sign of nerves, but to cry for nothing, is a sign. Tears should be controlled and loud cries and sobs are not to be tolerated by grown men and women. They are illy controlled nerves.

The habits of life have much to do with nerves. Too much drinking is death to any control of body; too much smoking is bad for nerves; too much indulgence at table creates havoc with digestive nerves and coffee too often taken is a cause of insomnia. Sex habits are expressed in nervous breakdowns, so are many morbid habits.

Nerves of careful men and women, whose common sense controls a well governed, ordered life, are not subject to nervous breakdowns save by cause of worry and who can escape that in this sorry world?

Nerves are the thermometer of health of mind and body.

So all said.

SIXTEEN LESSONS FROM THE MASTER



August 6, 1920.

To E. P.

Many times may you feel the need of prayer for help but most for power. Pray ever for power to comprehend Nature's Laws and pray the great Jehovah to be near your coming into wisdom. Never doubt the words of God's servants, the messengers from on High. The glorious roots of the tree of Life are in the ground, to be made to grow if watered and tended. The fruit of the tree of Life is rich with gifts to living. Pluck them to devote to good and worthy purposes and great and noble acts and see how properly the reward will follow the gathering of the fruit. Pluck to eat to be a sensuous and eager glutton by enjoying for the profit of your own body and indeed you will hide yourself ashamed, for you will be a disobedient child of an indulgent Father.

Many Masters have come to you two pupils, come to prepare the ground. Harvest is now at hand see that labourers for the Harvest are at hand; time is one, faith another, eagerly awaiting messages another, gentle word, deed, thought: all these are field servants to gain good Harvest. Sow no tares. Be awake to the possibility of evil and alert to destroy his power. Waken refreshed each day, because sleep is disturbed by no reflection of evil desires of the last hours of the day but gone. Speak of good things. Be careful never to destroy faith in your force for good by an impulse towards evil. So I can reach your spiritual ear and give you a message of importance to your well being. Selfishness gives and grows wounds; so does hate, so do all sins big and little, sins against self, sins against others, sins against God. My blessings upon you for the desire to avoid errors of doubt, of desires not holy and upright. To walk in the ways of peace is so holy a joy to self,—to more than self! No need to suppress great joy in longing for holiness. Joy, the simple pleasures, the holy ties, all this is part of the progress of the soul. The ties that tend towards pain can well be let go: but do not be sustained in a wish to destroy old ties and so prove yourself false to what has grown part of your work in the present life.

To-day you with me, will strive to look at a place far from your path. The great Land of Illusion. Here, is the ideal of every soul. Not what is, nor what is best, but what is desired, dreamed of, imagined, longed for beyond all that the real World of living offers.

The Land of Illusion! Have you ever seen your mind as really it is? No, as you would have it could your mind be with your body in this illusive Land. Cling to illusion as a dream of all good and strive to make the real land and the dream land meet. Else, this land of illusion, grows to be your goal, the mind's hours of dreaming grow the happiest hours and slipping from you, can go the real events, the lessons life has and the real opportunities, the rewards life offers. Hold the Land of Illusion as ever a far Country, not to be seen unless the right is earned by practical overcoming of what prevents the realizing of dreams and desires. Hold to the real, fear the dream that draws you from the real. Be wise to say: "Here lies my pathway

in the flat country with little shade along the way perhaps, with a hard road, a rough path, an illy shod foot to tread the path." All this may be, but the Rainbow's end is harder to find and the pot of gold not such a reward as Love and the blessings of those about you.

This is no mere essay, child, it has an earnest lesson to teach. You dream of great things and see them not realized but the great things you may attain are as much more what you will wish, as great gain on the road of life is more than a pot of gold at the rainbow's end.

Never forbear work for dreams. The work you have done is much, the preparation has so come for all to be. Work is to be very near your ways ever, hard work, constant work, wearing work. No pot of gold for you, no great life in the Land of Illusion, but and if you do your duty, work in fair Lands of reality, work for great cause.

Hold then no thought of what might be, hold only thought of what must be. Give dreaming no place in your mind, let dreaming be done with. Face fact and reality and be brave and full of high courage.

The days ahead will point each one a hand toward the path. Follow the guiding hands. Aim to march steadily on. Live and see yourself live each day in the real World full of the joy of living, full of a zeal for more service.

To E. P.

August 7, 1920.

By no means can all the lessons be in the atmosphere of peace unless the pupil is at peace, be therefore two good, peace loving ones for these days. See no disagreeable atmosphere; through fog, feel Sun; through sorrow, see joy. In any feeling, have the issue of peace the completion of the emotion. Never can power come unless through calm, so, the generation of force is made possible. The mill-pond is where the wheel forces the power to the Mill and the grain by this force is ground.

Niagara Falls causes great power to be generated, yes, but the force goes through distance in quiet form. Force creates, but power generates and power is gained by force through repose.

Were you to count upon this force to allow you uninterrupted action of mind or body, you would soon lose the force and have no power for creating the art or the mental work for which the force should have been conserved.

Power is just as essential to generations coming as to the races of pioneers who so wonderfully developed the land here in this great Western Hemisphere. Power is to be used differently in the coming years than it was used by the Greeks in their great development, but to create great eras power must be generated by force through proper use of rest with this force.

Power is a wonder working of strength when strength is desired. The man may be strong as an ox but of no powerful possibility in the scheme of creation. Be he so and he is strong not powerful. The man may have power with little physical strength when mental faculties are creative or are able to command. Wish to command must have behind it power to create the certainty in another the commands given are great and desirable to see executed.

Place no faith in your own will to obey unless there is also a power in the will to be willing to obey. To accept is fine, to have the power to say: "I will to accept if I am crossed,"—is the will to obey what is best; what the Creator sees as best for an unit in the great problem.

Many are called, few are chosen. Why? Because all are called to be their best, few are chosen to be elected to high position because those who are chosen have great will to obey the laws of life. All who are called have the same chance to obedience, but power to will obedience has not been the result of the force, put into the act of living.

This is a thought to ponder upon; to think as a philosopher, one must ponder. The weight of the question is ponderous, when philosophical. Of no more help to the idle thinker is a problem than is a large and lofty painting of help to him who loves miniature work and sees life through the reverse lens. Be sure whence the thought comes, then follow it whither it leads and trace the processes of reasoning. This, is to ponder. None of the jumping at quick conclusions, but the acceptance of force behind you, force created by healthy study and living, to give through proper repose and use, the generated power to ponder and solve the problem, as a wise thinker and a philosopher.

Be careful to think clearly, directly, not hastily; with direct and general acuteness, to go through, not over. Never go over. Halt and study the problem, then give it up or go to its end from its beginning. Do not jump to a conclusion. Be careful and clear thinkers.

The discussion of great subjects is of use to you, be on the alert to enter into such when opportunity offers. Do not fritter away your thought. Be sure friends are worth while before passing with them too many hours. Do not gossip nor be interested in news of people's personal affairs. Say naught of personal affairs nor of the faults of others when by such restraint it would be possible to have good talk. The world is full of wise and thoughtful spirits, why choose your way among those who think little and know nothing. The world is filled with great inspiration, why fritter your life away in small and senseless acts that take time and its companion strength and are empty of gain.

Life must contain the stimulus of greatness to be achieved or to be sustained; else it is of benefit to few, least of all to the liver himself.

Live in great service to those about you. Now I mean not service with your hands to those who can well serve themselves. Your service should be soul service. See to it that thus you give with hands open. Be ever ready to say! "I serve. I excel when best I serve. I will be ever excellent, forever will I serve." See so the development of power to serve. The will is generated through the force that has come from all these years now, of work and preparation. Calmness must be the root of this power and will the blossoming force and when the two are equally in the spirit, control, is sure to be, by calm power to force will to yield to best endeavour. Oh have the many lessons well in your mind my child, those that are and those that have been. Yield you to no weakness. Be you courteous and gentle and willing to love and to forgive.

The life of the spirit shows in the face. Illumined it should be, full of the power created within by calm waiting upon the Lord. His will yours, His ways yours, His plan your only desire as you go your way into Salvation. What does Salvation really bring to him who has not power to profit by its riches of grace? What do riches give to him who has not power to profit by the opportunities they give? What profit wealth of beauty, if the power of expression is not in the face because no will to develop mind has existed? Will to be good, to be more than excellent, to be excelling. Will for cultivating of gifts of mentality. Will to be a force in the world's work by means of mind cultivated, spirit made quick, heart made pure in the inward part.

My child, I may give you some far more deep and helpful lessons than these perhaps but none more needful to the willing pupil. I strive to bring you into harmony with life but the harmonies of all the chords depend upon the individual note. Let this drop from pitch and how inharmonious is the result. Pitch then is the key to the chord's achievement. Perfect pitch is complete desire to be in detail prepared

for the general. Healthy tissues give well balanced mind. Well controlled nerves give constant and satisfactory digestive action if habits of digestive control are formed as are yours. Habits such as yours are the basic principle of living correctly. You have more chance, because you chose to take a path to opportunity's golden way. You went into Spiritism inclined to be playful, but ever, ever, you chose to be reverent in assuming you were holding conversation with departed spirits, now you are far along the path. Hold well your steps from turning. Care child, prayer child, and ever a song in your heart and a glow in your face, for your way is illumined. I have no words to give you now that are occult neither of ethical import. I am laying a foundation.

I wish both to guard this time as sacred. No delays, no heed of interruptions. Along the way we go together, I ahead, you together in my wake, up, up, to the high places. Helen, no falling, you are roped to the trio. Emily, no falling, your step must not falter. Just love and we three and all on the road that leads to the dear Jesus, who is indeed at the end of the rainbow.

The bag of gold is but His words of golden worth, His deeds of golden worth, His thoughts worth more than the jewels of the World combined, and all these thoughts were as paths that lead to one spot in the end; the holy of holies, the God most High. Jesus guides all to His Father's Mansions and in the love of Jesus, the narrow creed, the bigoted belief, the cruel injustice, is washed and made the white garment of charity.

August 7, 1920.

To H. H. N.

You have taken a practical lesson as to how to rest. When you feel exhausted drop your work and stop. Even a few minutes relieves every nerve and muscle and renews your strength. The practical working out of a philosophy is proof to the world of its truth or falseness. Not that bad practice can change truth and make it false. But to those who look for flaws in any philosophy, any failing seems to make for falseness: when in reality what they want or seek is something super-human. But for the sake of the truth you love let all people see you grow in strength of body, in clearness of mind, in purity of soul. It is for you to remember that not only are friendly eyes watching with love and excuses when you fail in the highest charity: but that those who wish to see you fail are also watching. So avoid the very appearance of evil in speech, in health and in spirit. Let your eyes look out on the world, clear and brilliant, unafraid and unashamed when meeting criticism or ridicule. Let your bodies prove that they are the temples of the Holy Spirit. Let your words be gentle, persuasive and always loving. It may be necessary to chide, to discipline; but if love attends, then is the chiding and discipline effective. No burden is given that is too great to bear. Men often assume too great burdens and then the spirit weakens. That is the fate that results from such choice. So meet the world with your spirit high and your body will not be wearied. For the sake of this great truth, this philosophy which will bring comfort to thousands and rest to the weak and sorrowing; grow in perfection and beauty daily as green fruit ripens: never a cavilling or unkind word: never a weary look. Go into the silence when you are tempted and alone will your spirit be uplifted. I am done.

August 8, 1920.

To E. P.

Today I have a philosophy of living to give that is not usual to discuss but which needs clear seeing if it is to be remedied. It is the life of the sex. Sex is not just reproduction. It has a far deeper significance than this. The species is reproduced by sex but the species is also raised and elevated and evolved by reason of the sexes. To men one labour, to women another and each in the proper sphere the head. Never did God decree a higher place for one than the other. Even the quaint tale of Adam and Eve has been made one of equal companionship, equal responsibility for falling into the sin of disobedience. Here is a distinction of sex in refusal to accept responsibility. One blames his mate, one her tempter. The temptation was the thing to fight, not who gave it. But ever, women blame the temptation of their love, ever men say that women lure them.

Sex has its physical functions, but far more than physical is the functioning of sex in brain and in the spirit. A male has certain directness of purpose. He wishes and to this wish, he bends his will. The desire is the one aim of existence for its duration. Be it money, he will work and toil and scheme to acquire gold. Be it a woman, all else goes from him save as by help of other possessions the woman can be added. Be it reputation, how he strives for eloquence, for political friends, for church position! Be it any weakness of vice, how entirely it controls him, if to it he yields his entire devotion. Drink or cards or evil habits, each and all can ruin him even if he has ties so strong that the lure would seem impossible against their hold. So sex is representative in the male, in his desire and in his advance toward achievement.

The woman is far less advanced in will because for long Centuries she has been a possession, a part of the man and has had no expression of will made possible, in open manner. So she has tried seductive allure, hoping so to gain what her mate chooses to have by direct attack. This use of allure, of flattery, of deceit, has held back the woman and has been the reason of her long backwardness in becoming the force she was intended to be. Never has a woman been free from the sway of some ruler, for some man, or her father, or her brother or the lover or husband, has held life in his gift to make her happy, or miserable. And now there comes to the woman a hope of the breaking down of the barriers and the coming in of a great freedom, a wide horizon, a glorious opportunity. No longer need she scheme for liberty, license will be hers instead.

The liberty of the women who are the outcasts of the world has been won through terrible wrong done them by men. The punishment will fall upon the man for this vice of prostitution. For his own ambitions and lust he sank into this degradation certain numbers of women, denouncing them for their vicious lives while patronising them as partners in sin. No chance you man, whomsoever you may be, for freedom from restitution through reincarnation for the vicious belief in your own ability to live two lives and your impure partner

to be the victim of society, meanwhile. Woe unto ye hypocrites, indeed ye will have your reward.

High gifts have been rather the man's than the woman's of the ages past but with the freedom to be, the woman's age will come and gifted as her mate she will be. Eloquence has no sex, nor learning, nor power to decide and discuss, but the man has been trained to these, the woman restrained from any attempt towards like exercise of ability.

Well it is to have a home and one that is happy, with high gifts of social spirit to make the environment a high one; but more, is the realization of great and noble gifts to be used as God directs and to direct the home by means of ability, as man directs great undertakings and to have in children a source of joy in power to direct souls, rather than a mind too burdened by the details of living and eating to know where the soul of the child is directed; to be too ignorant to guide the mind.

You who are keenly alive to the events of each day have no understanding of what life means to the weary, burdened woman, unashamed of her burden but alive to the limitations of her lot. Help women develop. Forgive women who sin. Beg them to be good but never turn from them in their sins, even as you hold to boys who are immorally inclined, so give loving help to girls. Remember life is sex and the call of sex is great to the newly developed youth of either.

So do good and see the philosophies not as dreams of noble intent but as realizations of the every day in the mental attitude toward them. You have never seen men and women who are all vicious but even then there is a germ of good. The divine is in each of you and here you may give the seed water and dig about it and try to make it spring up from the wretched soil into a something akin to beauty.

The peace of the world will come when innocence is taught and vice is shunned; but innocence is not ignorance and vice is not necessarily the yielding to sex, when best, nature were curbed. Cultivate high thoughts, so be innocent and teach restraint, so prevent vice.

My child, be good and strive ever for grasp on all truth. So you grow and so you bloom.

Have you a wish today to see any more the prophetic utterances of the past years? You will hear none from me, for I see nothing of the future as I go my ways. Life has great promises to fulfill for each of you two; and life's promises are fulfilled when the human wills to make the promises to be realized. Work therefore with a will, work to be nearer the heart's desire, work to be gentle and of higher purpose. See good where you can. Love God, follow Jesus and so a greater glory is to be in your vision and you will have fulfilled the promise that has been made and as you go to your meditations now, think; "the Master has need of me." You need no staff nor scrip, your way will be made clear.

August 8, 1920.

To H. H. N.

"Come unto Me all ye that labour and are heavy laden and I will give you rest." This means labour that is given you to do, not rushing from one labour to another of your own choosing and of your own free will. If you try to fit in various labours closely like a picture puzzle you have no right to ask or expect rest.

The sermon this morning was finely thought out. See that you carry the thought into all that you possess. There is no right or wrong in possessions: that is all in your attitude toward them. This home is dear to your heart. Make it a blessed place of rest and comfort to many in this season that you are here. Let it stand for something high and holy—Sanctuary.

August 9, 1920.

To E. P.

Letters from the other beloved Masters have concerned your philosophical, health, ethical and conscious growth, mine are most for spirit's growth. More simple they seem than those of January but the spirit is simple, for its ways are not complex when seeking right. Jesus taught simple truth. Your knowledge of the words of Jesus is not so complete as it might be, try to read His words and the account of His life over and over. So to know them as to be able to say them to yourself understandingly.

The Parables have been explained by a Master, by his explanation you have seen light in some perplexing cases.

Light is on the way for you, seek it and trust your signs and symbols as given. You are here in a far place for definite work, see to it you fail not. See to it you talk, when you have an opportunity; and that you use any power you have for good works among those who long for a message. Your discussions with others, set the mould of thought from a fluid form. Your analysis of certain accepted experiences, for explanation to sceptical minds gives you a certain power to state your actual tenets of belief.

Your desires are wholly good. Equal in deeds your desires. See now that each day you grow and bloom and advance. Admire the good in all. Denounce the weaknesses of your own character. So seek to prune and cut the poor growth and give Sun and air and good soil to what in you is worthy. You, means both. Your letters are for each, equally.

You, Emilita, having most physical power and psychic, for the present, have the longest letters but both are alike given these letters, they are equally the property of both.

The desire of the Christian should be toward belief in Spiritism, but it is not thus, because creeds and dogmas have set a barrier between the Christian and his pathway upward. I wish you to put aside all these barriers. Jesus, of the Christian church, who suffered and was crucified to save from damnation the souls His Father, God, had created, is absolutely not the Lord Jesus, who is of all spirits the highest, noblest, purest.

His coming was as an example how to live and how to die. His life was one of great sacrifice and example, his death was noble and saintly and when again he appeared unto His Disciples, it was an astral body that came, a body that was not the flesh, but came from the flesh as His spirit came, when death on the cross was made manifest and the body taken for burial. Death, as always was a mortal experience. Jesus assumed then, immortality, coming again and again four times, to His disciples and followers. To Peter and James and John; to the Marys; to the disciples at Emmeus and when He ascended to the source of light. His ascension was but a swift rising and a losing of His presence in the mists of atmosphere. All who appear to mediums or to clairvoyants are but in astral form. Jesus is, was, and forever will be, Love Incarnate. His creation was first

of the graces. It is His own personal charm that is in every deed of love you or any mortal may perform. Every emotion that has in it a spark of loving charity is from Jesus. His is the presence most to be longed for in your soul. Strive to keep in your heart the love that would be Jesus in your home. He is very close to each of His children who strive for His quality of loving service. Jesus' power was generated through the force of love. Every miracle He performed was a service. Even when it was drink at a feast He used a force and created not alone wine from water; He created good, precious wine, that was unlike all that the giver of the feast had furnished. He healed souls and bade them walk away in the sick bodies, cured from sickness because cured from sin. He gave vision so to those who came for bodily help; vision of a freedom from sin which would make spirit lofty and above bodily pain. Spiritual always, was Jesus' word. What He said was in simple phrase but never did He fail to express a lofty ideal. He created ideals with which His followers could generate power to live, to walk, as God would deem desirable in His people.

To create ideals merely as an expression of eloquence or of an emotion of momentary place in the soul, is not worthily useful. The assimilation of the ideal by the real is the only method whereby this momentary emotion can be aught but harmful, in the process of development. To express a certain desire for noble living does actual damage to character save where the taking up of this expressed desire is immediate and the effort to make it appreciably develop towards good, is sustained. I aim at cutting deep into the sores of living and to remove the putrid parts in order to make the sore a memory and the part whole.

I am not a Master for long but I hope and know that the ploughed field will be harvested well. The seed will be sown and the harvesters will be many. Good will to obey; time taken for service; loving will to serve; all these helpers and more will be your friends and will harvest if only you will keep far from them ill will, envy, hatred and all uncharitableness.

Be ready for much talking with friends and for much insight through pondering. "Never over, always through," remember this. Go into the heart of a matter or leave it.

Holy, blessed and glorious Trinity! God is Love. Jesus is the Master to teach love. The Holy Spirit is the will to love that must come into every heart if the owner would see God, know Jesus and feel a wondrous glory in his soul.

August 10, 1920.

To E. P.

Let never the thought come to you that the mind's eye is not clear. The eye of the mind is what is most useful in living correctly and facing life squarely. So keep the mind's eye very clear and bow to no doubt of its clarity.

The science of mentality is founded upon the rock of truth. Mental attitude does most to keep poise physically correct. Where this is correct the body is well and the nerves are in tune. The mind sees well if it is balanced and fed with good thinking. Remember your lesson of last January in the late afternoon by a Master, where he said of the mind that it was ruler of the whole body but subject to the soul; Kingdom and Empire, you see. So symbolically, can most ideas be expressed for clarity. The mind must be fed and kept alert. So I bade you think a question to its solving, "through not over," heed this at all times.

If you wish to help, as you will often wish, some one in sorrow, or fancied affliction because founded upon the so-called Christian belief in death and decay and the Heaven of the Revelations, you must be calm and assured. Do not fear failure, nor doubt your ability. From now on to your life's end this ability is open to all as a gift, developed and understood. Your use is to be altogether now, in writing. You must give to others now as a letter to them received through your power. I wish to explain therefore, carefully, just what it means to have a spirit letter. Your mind has grasped the salient fact that the writing is yours. If it is another's gone from earth, it is only because your mind's eye sees that familiar handwriting and your hand follows a mental suggestion. This might come from some one sitting with you so the mere writing, is no possible evidence that a spirit hand is writing. Separate matter from spirit. See them apart; one as only etheric in quality, not grasping matter and not wishing to handle a pencil. The writing is a message sent through you or to you and the sender may use his own wireless as do the Masters, or may send through a spirit medium. The letters from the Masters come directly to you from the vibrations of the ether. Your key is answered when opened, by a response and then the currents are held while the words fly across space and from your mind are transferred to paper fast as can be written. You might sit without a pencil and receive a letter or a message, into your mind it would come soon as the switchboard call was answered. But, of what use such a letter? To you it would soon be all a dream, to others a bit of your mind's wandering. Nothing absolute, nothing to use as data. So the Master carefully writes and you as carefully receive. When I say writes, I mean that I compose as if to write. Not conversational the messages but in writing form. The message comes to you in like manner if another comes for help, but here, must perhaps be assistance also, on this side. The spirit wishing to communicate may be able to hold the connecting wave or he may have no chance to come into the wave because he does not vibrate with you. Then, one of your Masters will

translate for the communicator. And you will always, if you come prayerfully seeking, from now always, have a response for a suffering friend.

The remedy for sorrow is of course to accept life in the immortal sphere as greater and to rejoice that such a fine experience is come to a loved one. But not all can reach this altitude of spiritual attainment. Sorrow and loss crush for a time and the weight must be lifted ere the soul can rejoice. Be ever alert to urge resignation. Without this on the earth plane, the poor, fluttering spirit is sore pressed to advance. Many a spirit is held back for long periods because of the crushing, unreasoning grief of some body on the earth plane.

Talk this much. Explain, urge the attitude of faith which wills to say: "Thy Will be done, dear Lord." It is so you can heal and make happy not alone sorrowing hearts with you, but spirits alert to progress but held back by the grief they fain would assuage. So you do this, so you talk of immortality in words that make it seem a blessing, not something to grieve about, and you have become a master of one of the greatest services to be rendered by man to man.

Tell of the etheric waves, of the vibratory notes; tell of reincarnation as you know it to be. Give help and courage and good cheer. Make sick souls well. Read concerning Heaven and tell your own wonderful letters to give hope that such may be the experience faith can bring.

August 10, 1920.

To H. H. N.

It means great poise of soul when you can come to an anniversary of bitter grief, with joy and contentment in your heart and an eager looking forward to development here or vacation over there, whichever one may be for your best good. When the greater number of people learn to look on death as a beginning of vacation time, a gathering up of the threads of all incarnations, a meeting of loved ones, a learning of those who have gone back and watching over their gain in the new incarnation: then will life take its proper place in the scheme of things—and so will death. Death will be swallowed up in victory. You must not forget that this is your special mission—you two. To you has been given a knowledge of reincarnation more simple, more logical, more just than has been given before. Spread it abroad. Let people see how happy this makes you, how contented with your lot, how you strive for the best development of soul because of your knowledge. Most people fear death. Take this fear from them and life will be brighter and better—like a sweet song. None are too young to be told of it: none are too old. If one learned this as a little child, all his life would be a marvellous growth. The minister was right to teach that children should understand that they are Christians. He might have gone farther and taught that this is one of many lives and what is learned here makes for greater joy and service in the next. It is one long intertwining of lives until a beautiful pattern is made. In the tapestry you are doing, there is more behind the pattern than shows on the surface, making the whole close and firm and enduring. The filling in may seem monotonous to those who are seeking excitement, beauty, variety; but to one who looks on it as service which brings out and harmonises the beauty of the whole, to that one there is great joy in the background. Remember this when you see what looks like a colorless life. It may be in reality the rounding out and harmonising of all former incarnations. You need this lesson to open your eyes to the beauty of many lives that surround you. Let no day go by without helping some soul upward. Be obedient, be joyful, be calm and poised and serve your fellow men.

August 11, 1920.

To E. P.

Lesson today will concern the expression of the mind as shown through speech, thought and deed. The mind is ever alert, even in sleep the sub-conscious part of this physical organ, that is, the store house of the present physical incarnation, is alert and is in the work of assembling and analysing the thoughts of the day done. The conscious mind is awake when the eye of the mind is open for impression. Sleep may be a day dream absolutely of no help physically or it may be the deep refreshment of the hours of relaxing and of unconsciousness.

The thoughts of the mind are not always to be controlled. This is the spirit speaking and a deaf ear is hard to turn to the spirit's utterances. This Emperor, this absolute Ruler must be made however, to grow wise and good, by every physical aid as well as spiritual. Be aware of evil thoughts and strive that they shall not be put into words nor translated into deed. So you quench evil in its first, chrysalis stage. The thought is what can become after incubation a wonderful moth of beauty or a butterfly of immortal loveliness. So the chrysalis must not be allowed to break if it is impure, irreverent or of evil intent. Let sink into the mind as little of impiety as you can, for the reverence that mind has controlled and grown is the expression of the man.

Strive ever to translate fine thinking quickly into fine deeds, full of the human best. Let the words that fall from your lips express a gentle, well controlled spirit and a mind stored with fine and lofty thought. No mind is of itself a fine machine. It may have greater possibilities of training than another, but the steady plodding, the filling the corners of memory with fine thoughts of great souls, the developing of logic, of mathematical ability, which causes reasoning faculty, the studying of history to make a philosophical basis, all this is what the individual must give his mind or have opportunities lost of being one chosen for any but low place.

Men apparently, are favoured at times above others; but this, all believers in reincarnation know to be the result of Karma and not to be helped by any outcries or rebellion.

Every soul has its chance. It always grows upward. Each return is to a higher result and each return sees a higher path for next time. Not even the tempestuous changes of revolution can alter the soul's destination. A soul may suffer a terrible cataclysm of separation from all that is for great joy; but it so endures, because joy has been over developed and pain has given no echoing refrain to balance character. All qualities for good, must have an expression. Happiness that has expressed itself by selfish joy, must see pain govern at another incarnation. If while enjoying great happiness, unadulterated by anxious hours or sorrowful ones, you had opened your eyes and heart to others' pain, you were spared an incarnation to know and recognize pain as a proper companion this time. So riches and

poverty, all the trials and good fortunes, they are rightly together; if they are separated then the one neglected must have paramount place next time.

My child, when thus you see life, there are no inequalities. All God's scheme is justice. When you accept an affliction as a judgment of God upon you, you err. God's ways are worked by an absolute Law. Why think the human races else? They see the marvels of nature and the complete system of law that governs all natural phenomena. See the heavens, the marvels of the Planetary system; of the stars in their courses! See the winds, the tides, the waves of the sea! See the return each year of vegetation! See the winter's ice and snow! Earthquakes and volcanoes follow law; all is Law.

To try to reason about the destiny of man without a fixed law as governing that destiny, is a fearful bit of egoism. "I," you would say, "am set by God above His Laws. I, my little puny soul, is to His eye an important factor in creation. I can move Him from His plan by an appeal." My children, my children, beware such thought! See God as All High; not to be talked of as with human attributes, but to be thought of reverently as all Divine. In you is a spark of his divinity. So much, just so much are you in God's image.

Never fear the wrath of God. His wrath is as unknown as His human attributes. He is Love and not for anger are His children punished. They are brought, through a reign of Law, into His Kingdom, which is altogether Holy and has no end. Until the soul has been given its full development the training ground of earth is its home. Only for rest and the next step along, as a grade in school, does that soul come to the Plane of departed spirits.

Give heed, therefore, to your thoughts. Keep in tune with all high and lofty ideals. Express first in deed then put the cause of the deed into word. Do not talk of the great thoughts until effort to achieve them has been made. Your heart is to help the mind ever. Keep it alive and quickened by love to instant sympathetic willingness to aid a good thought. Heart here means the conscience, the altogether spiritual part of the being. Heart as organ, beats as a machine to throw good blood out into the system of veins and arteries. The heart of which I speak is the gentle and tender instincts of the spirit. Cultivate these and feel them to be the most enduring part of your being.

Never say what you would regret. Hold word serf to thought and let deed be its page. Deed can be trusted more than word. Word is the untrained part of you if you are careless. Often your mind is well intentioned, and yet an idle, careless word makes a difficult place in your journey of life. Teach words to be only spoken at the will of controlled thought. So no chance of wrong done by the least reliable of the three servants of the mind.

Thought control is spiritual development. Deed is the high expression of good thought. Word is the member of the trio most to be curbed. The thought, only you can know. The deed may be but little known, but the word, ah the word can carry despair and sorrow

when no thought made this a necessity, when only the idle letting fall an idle expression has ruined lives and wrecked Nations.

Give heed then, to thought, deed and word. Let words be kind and gentle. Guard your tongue dear children, guard this little member carefully; train it to answer thought, not to lead it.

I wish now to strive to explain in one phrase the consciousness you sometimes feel of a life that is not yours but might be your experience. You see a house that recalls some vague, far away memory. You see a face that seems to hold for you a link with some past experience. All this is the consciousness of the past that the inner consciousness, the soul's memory carries. You have lived many lives, some here, some there. You have heard, seen, known much. All life's experiences are parallels and so when something comes into your consciousness that seems familiar, it is a call to the soul's memory for the parallel experience of another incarnation. You live, you love, you suffer; you play, you weep, you worship. Childhood, manhood, old age, youth, middle age, all are paralleled in human experience. Child birth, death, war, pestilence, famine. Earth hath not anything to keep for some special case, all is in the common lot. So if the parallel does not come as coincidence in life, it comes as vague stirrings of the unknown to the inner consciousness.

Recognize and divide the subconscious, the mind's cataloguing list from the inner consciousness, the soul's memory.

August 11, 1920.

To H. H. N.

Health of the body is pitiful if the mind is impaired.

Better is a clear mind in a weak body, but best is the strength of both in harmony. Therefore the many instructions about the body so that a perfect whole may develop.

You can see the refreshment to the country of a rainy day like this. Your mind understands automatically how the gardens need watering, the roads need the dust laid, all nature the rest from the blazing sun. Children see only that they cannot go out to play, that their plans are spoiled. This is a symbol of spiritual matters. Spiritual things are unintelligible to those who look only for physical and mental pleasures.

August 12, 1920.

To E. P.

The blue is ever about us dear children; look for it in grey skies, seek it in sorry moments. Know blue is there as clouds burst, that only the surface is covered. Back of the rain is the Sun. The rain comes to the earth to develop and tears to the soul for growth. The laugh that is only amusement is not that which stirs. It is the laugh that has behind it pain conquered and so an understanding of joy that follows grief. The sympathy of one never touched by sorrow would be futile. It is the understanding one who appeals, who assures, who helps the feet over stony ways. When you feel no sorrow, you feel no real joy. For sunshine has shadow; only unreality casts no shadow. The spirit would cast no shadow, but spirits come not to be of life a part, but to strengthen some spirit that lives and is in despair. The material is for life; the spiritual is what fits for a life to come. The material is lovely. Beautiful objects in your life, beautiful homes, lovely paintings, grandeur of architecture, all this is for the realization of something greater than living. If life is mere existence, eating, sleeping, procreating the Race, hunting to eat and killing to find cover for day and night, what is there to call emotion to the part it plays? No! Life is a great Drama. Every incarnation is a new role. Every human existence is for creating another role and for so, being great and noble and fine for development to be, later on.

Life is complex. The simplest form of life, the home for children's development is complicated by the needs that each little new soul must express. You may fail to appreciate the soul of a child so effectively that you mar an incarnation. How can such responsibility be given mortals? This is the natural development, the growing together of young and older. The failing, the beginning of growth; the development, the expansion of vision. Where can you go for more of life's greatest than to a home where high thought guides to high living. So the home is not simple living! Nothing of living but is complex.

To meet the souls of others the soul must be trained to understand the high ways of life. Then, indeed, the human intercourse begins to partake of the divine. You reach heights only if you climb. You scale the abyss but you climb the mountain. You soar, when the aeroplane takes you aloft but this, because you are the master of a great fact of science gained by the climbing of many minds to high attainment of their studies.

Nothing you do is easily done. Each act has slowly evolved from some act that led to the later development. You eat, as do all the animals, but how great has your evolution been shown in the science of the eating of modern men. You sleep, as did your forbears, but you sleep for the reason that your forbears were evolved from watchers and sleepers, to sleeping the hours of the night. The caves first, the forests, the tent, the hut, the house, each in its time evolved for man's eating and sleeping. Life simple! Your minds cannot grasp its wonderful plan. Stars and planets are as simple; stones and earth, fire and sea, all full of life and all to strengthen the living of this period.

Each element has been furthering life, each life has been developed by means of the help of these elements. Chemicals, what do they give? Air is chemical. All you eat is composed of the elements, put together in proper proportions, of chemicals. Life is the greatest proof to the power of your Creator. To hear a man deny God is so puerile a sound! Deny God! What can such a development know of Deity? Deny a Creator! The ant on a hill in the desert may far more wisely deny the existence of the Sea. Oh ye of little faith. Have ye eyes and see not? Have ye ears and hear not?

The life each day of every mortal is a miracle. The service that history does in man's education is to teach the science of living. The Past is paralleled by every act of the Present. Do men grow better in one Era than in the last, you ask. Yes, they grow slowly better. Not for years to be can your children's children see the good that has come from this last cataclysm, but good was there. Nations come up and sink. Rome fell and Greece, Babylon fell and many another. No more are Trojans, no more are the Greeks, but the characteristics of those myths are carried into the present. Did Achilles exist? Who cares. His desires persist now, his lusts, his vices, his great powers. Did Hector live? Well, and why care? Love as he showed it to Andromache exists. So the spirit grows and the times change. Love is finer now than in Hector's day for love sacrifices now and it is love's sacrifice that shows how much the World has bettered.

Individuals must each grow to the stature of their being, so growth must continue and evil exist. When all men are good, the World is finished, for no more is the testing ground needed. But all growth is slow. Centuries and thousands of them were for the growth of the testing ground. Envisage living by the vast spaces of the Heavens. See the limitations of space as endless and of time as not and you have immortality and eternity.

The Heavens declare God's glory. All the phases of the storm are but for the purposes of Creation. Earthquakes have created more of land or less of land but they have helped in the founding of Continents and it is due to Volcanic eruptions that the conformation of the Earth is such as you know it. In the Seas are vast ranges of mountains, and of continents buried, there are more than Atlantis. The Periods, from Glacial to the present have been but to form your World to receive its beautiful adornments of flora, fauna and rock, that you know. The making of all this wonderful Earth took aeons of time. This you know but do you see why it was done? Why science has been made by incarnation and reincarnation of assiduous students of Natural forces? Why Churches exist and religion? Why War has been permitted and has been a scourge? When all the earth has become the fit home for man, why was man made so little fit for the earth? Because God, the eternal, the everlasting Good, has made all as the witness of growth; only growth in character and the rest is but the beginning, the preface to the volume. What comes swiftly glows, lives a moment and dies. What comes through pain and toil, through sorrow and anguish, what strives and fails and strives again; this,

is the great human example. And so life goes on and on, up always, vastly bettered by the past, greatly helped each era, each generation.

Life is progress; no step backward. Evil prevails in your midst but not so much of evil as of good. Shun pessimism, be observant of the growth. Do not falter but feel ever the need, the glow of life's growing in yourselves.

Be careful as to fatigue, as to food, as to desire. Think of good. Talk of good. Say no more, a man is evil. Say a man is backward. That is really it, a man may be evil in some ways and intellectually a giant. His development is backward, that is all, arrested in some way. So saying, your own paths are cleared of the dangerous undergrowth of carping and criticizing. Appreciate. Do not compare, do not depreciate. Say naught or say good. See good and believe the World grows toward light. Love the light. Love too the shadows, they too are lovely.

August 13, 1920.

To H. H. N.

Sympathy and smiles are the sunshine that heals aching hearts, that restores confidence. Always smile with your eyes into children's eyes and you are giving Faith to the little souls who should always receive love from every one they meet. Eyes are the windows of the soul. You look into other souls; your soul shows in yours. When eyes look cold and watchful try to bring warmth and cheer into them. It is worth while to do this for your own sake and more worth while to have warmed a cheerless soul. Much has been given you two: much will be required of you. Never turn away from a sincere desire to know, to learn. You should be able to discriminate between that and idle curiosity. The end of these lessons is drawing near. Use this time daily when you can to read the lessons given, so that they may be written on the tablets of your heart where nothing can take them away. This is true education. It is not enough to read them once or twice, appreciate their beauty and then let them become a dim memory. Clear water can make a sieve clean, but no water can be held in it to quench the thirst of another or your own. So let your minds be pure, firm vessels to hold the spiritual teachings for the development of your own and other souls.

August 14, 1920.

To E. P.

Your ways are not to be smoothed and made soft. Before you lies a height to climb that has no repose along its way nor is rest at the summit. Do not draw away from simple amusements. Be willing to go among friends and be so exactly as usual that none can say: "She has changed and become queer." Guard against aught of change that seems unlike the normal. Be gay and happy and ever kind and your path is cleared of many obstacles. Kindness is needful and when not shown the reaction is sharp, so too sympathy and love and gentle will to express this. When these exist, life is made a higher walk to him who so expresses his development. Lack of these is but lack of high development. They will come some time. Charity must be basic ere the character is highly grown. "Hope is the rarest, Faith is the foundation and Charity the highest of the graces."

The House of Life is built upon foundations of Faith or must be a temporary structure. Naught but Faith can carry the building to completion. When finished, the adornment is Hope and the occupant Love, or all is failure and must be rebuilt. Your lesson today concerns then the building of the House of Life.

Faith as foundation, we presuppose. Faith gives the religion firm hold as if the sub-structure were religion. God is only in the life of faith to accept. God exists. You see Him not, you feel Him not but you know Him in the intimacies of your communings. God then, is the first sub-structure of the House of Life, when that house is founded upon a rock. Acceptance of God as the Ruling Power is natural to men of Christian Lands and under other forms, to all Lands. The belief in God as the over Lord, the whole of the Firmament being His dwelling place, goes back to the Cave men, in some form. The acceptance of the Christian tenets of Trinity or the dogmas of sect are not sub-structures but as it were, flooring, easily replaced though well laid.

Faith is to accept what is beyond the realm of mind to explain. What can be explained, requires no faith. It rains, you say; this is not faith, it probably does rain, but and if you believe that though drought exists, rain is sure ultimately to come, this might be called faithful accepting of future from the results of the past. To say "God sends rain. He is good and just, He created the Earth to bloom and produce hence His rain will ever fall to feed the children of men and water the brooks and make beautiful all Nature" this, is Faith. The great Jehovah is faith's founder. To Him, Faith addresses its highest fealty. Faith in God, in His Heavenly Kingdom, in His justice, in His wisdom, all this substructure makes firm foundation.

The walls may be faith in your fellow men in your House of Life; in their loyalty, progress, fealty one to another. Whoso trusts his fellows is a man with no need of support from false standards. Even though some fail his trust, he will say, "Here was a wall not strong to support pressure put upon it, I must make thicker and stronger beams by a surer trust that God makes men to answer to good, when

good is the call their souls receive." So Faith is the surest support the walls of the House of Life can receive.

The faith in himself is the cover to the House. There falls rain and sunbeam, there comes the soul for air in the eventide. A very garden should this roof of the House of Life become, where faith in self,—in ones motives, in ones intentions, in ones truth and purity can be tested and tried and proved strong. When a break comes, a leakage in which some one or more of these qualities seem not strong to hold, strengthen them. No need to pull down the House of Life, rebuild its weaker places, repair all the time. Hold fast all that is good, cling to all that is righteous and make to reach the standard of good, what is weak. Then this House is indeed firm to bear the builder to the end of this incarnation.

Hope adorns this well built Mansion. Pictures of beautiful dreams realized, beauty in all the parts. Beauty of spirit, manifested through eyes of sympathy. Beauty of spirit made manifest through desire to help and heal and encourage. Beauty of spirit made manifest through visions of immortality, seen as symbolic in the changing of the Seasons, the changing of the insects, the dying of blossom and the growth of fruition. Oh how greatly hope adorns what it can reach! Hope is the quest of every high instinct. Hope is the noblest expression, because a rare one of the inner consciousness. Hope can only realize through effort but effort without Hope is sadly prone to failure. It is the vital force in life, for when hope dies the will to go on is also dead.

Hope creates and Charity executes the creation, the design. The life is a charitable one, or the occupant of the House of Life, founded on Faith and adorned by Hope, is indeed unworthy the home and sure to wreck it.

No man who is moral, just, firm yet severe, unforgiving of failings, unfeeling for the weaknesses of others, has a good inmate in his House of Life. With the justice, firmness, severity, should be pity, yielding to loving persuasion, gentle moments of loving human intercourse. Faith, without Hope and Love has been a sorry ruin, standing alone and unadorned, wind swept and pitilessly forlorn. Hope added to Faith and the house is there well cared for, adorned, fine to the view, noble of aspect, gardens cared for, windows decorated with proper hangings, furnishing of beauty visible, but no lights, no fires, no signs of habitation. Love brings these. Light, fire, warmth, the intimate touches that make the House of Life a noble home are Love's contribution.

Love alone, may be forlorn too, for Love alone is bereft of wisdom to house herself and understanding wherewith she may use her quality for human benefit.

So Faith and Hope and Love are sister Graces, combined the best of the trinities, separated, made weak and of futile achievement.

Build ye the House of Life as ye are told. Strengthen the sub-structure, the walls. The floors change. The roof repair. Adorn the House of Life. Hang visions as pictures and realize the visions to

furnish. Let then the occupant Love in to make a home and your journeyings will be toward the home in the New Jerusalem, from a home in the Earth, that fits you for the finer dwelling.

You cannot put into a noble mansion a man unfitted to care for its beauty and its fine building. You room him first, in furnished tenement with the keynote, honest simplicity and train him for the greater benefits. This is right. Your occupant who loves not, ruins the House of Life howsoever adorned by hope or built by faith.

Let Love in, the love that is a mantle of charitable understanding. My children, you know the way, walk therein. When danger assails, seek your sub-structure for safety. It lies in religion, in God's mercy as your refuge. When doubts assail, see to your floors. Change if you will, but lay your new one well; no chance, temporary creed must floor your House of Life. When faith in friendship is weak, strengthen your walls; stay them with understanding, support them with absolute belief in integrity and truth. When your roof is showing leakage, mend it; see what fault has made the trouble, repair it; mend the little ways that lead to big damage and so see yourself a cover worthy the structure you shield. And your adorning, let it be only the best; high hope in self and self achievement, high hope in others and their intents; high belief in goodness as an attribute not rare, but common; high confidence in the goodness and mercy of your Creator and in the desire you have to follow close in His image.

Build so, adorn so and then, ask in Love to kindle the fires of sacrifice for others, to light the lamp of service, to shut out the darkness of doubt, to make so like Home the House of Life that the virtues will seek it for its comfort and inner sanctuary. I am done.

To H. H. N.

August 14, 1920.

It is well that these hours are precious to you and you have won the appreciation of their worth from patient and sincere and eager following of directions and teachings. You have stumbled and hesitated; but you have been willing to recognize the failure and start again, always a little farther in the way than you were at the last failure, and sometimes racing over the path. Then one goes far, but always at the risk of mistaking the signals and wandering awhile on other paths. Then it has been right-about-face, back turned upon failure, acknowledging its mortification, and then an eager recognizing of the right way. So long as your souls are willing the progress is sure though not steady in development. Already you see that for these nine days there has never been a sacrifice of plan or pleasure: but knowing that such sacrifice might be required, you chose to be obedient and set this time aside for the Master's teachings. Will this not teach you that times of silence, of sanctuary, are the most blessed times, the times when strength is gained for life's duties and the carrying of life's burdens? Some time, long or short, each day chosen in accordance with duties will keep your souls fresh and eager and your hearts youthful instead of being bowed with life's trials. Your father's "Going into the Silence" was never understood by you because you were so far backward in your development: but his going away and your great desire to communicate with him has, after three years, brought to you the appreciation of it. Take this to heart and realize that really sincere seekers cannot at once understand even when they wish to. You have had wonderful training and yet how gradual has been the unfolding of truth and experience; so beyond everything else become patient in the teachings you are to give; be ready to talk; never take offence at argument and say:—"I do not simply believe, I know." Such appreciation of knowledge carries weight to both simple and complex minds and fearing minds, and gives confidence that knowledge such as that is built on a firm foundation. It is for you both to build a beautiful mansion on that foundation. Jesus said: "In my Father's house are many mansions, I go to prepare a place for you." The loved ones who have gone on can help you on the foundation—prepare the place: but it is for you to build your own mansion thereon. The place is there; opportunity is given to build; but they are powerless to make you build. Will you have a narrow, contracted, dark mansion? Then you choose to be carping, critical, domineering, intolerant here and such will be the mansion for the soul that you build in your own place. But do you wish wide, bright, airy, sunny rooms? Then here you must radiate love, cheerfulness under sorrow and trial even, service to your fellow-men always, and tolerance of ignorance and even crime and evil, recognising it as backward development of souls that have not chosen well in their incarnations and so must come back over and over again. Never let them shadow your sunshine. Let the sunshine of your truth bring light into their darkness. Never hate; never be depressed. See always the victory of truth and light and love.

August 15, 1920

To E. P.

Lesson today is upon the bounty of living when it is for high purpose. Living may be full of great luxury, full of so much happiness of earthly origin that the cup seems fairly to overflow and still lack in bountiful gifts, for bountiful gifts are the riches of spirit. How can much of spirit, bountiful gifts of this, go to her who is content with lovers or luxury or all conquest? Or to him who has success writ over his page of life, without honourable record or honour among men? Success is the least of the great attainments. To succeed, requires application, shrewdness, unscrupulous methods often, lack of sympathy and ambition. These create success if it is to be in a life. A man may be a successful one and still have bountiful gifts but he is then more than a successful citizen, he is an honoured citizen. So to be full of riches, of possessions that give a surface show; to have fine rank in a profession, to be a great politician or even in high place as Statesman or Soldier means not necessarily to be honoured as a citizen. Success is ephemeral; it may endure a lifetime, it may slip away some day, with no warning of the desertion. Fortune, friends, properties may go and he who was on the crest of the wave become as jetsam and flotsam. No prophesying here, or you might have a word of this, for an example is so close of the endurance of the great and bountiful gifts when pure success, the chance fortune or the cleverly won fortune is gone.

Life can be bountifully blessed by high purpose. Aim high, Emilita. Cease any criticism. Cease all effort to advise the life of another. Stand fast and cast anchor but let the ship right itself where this is possible. To help another is a good deed when the call comes for help; but to step forth to save a man from danger who is quite as capable as yourself is an act not admirable.

Go among people accepting their good and ignoring their less good qualities. The life to be is full of opportunities. Guard these, seize upon every chance, give, give. But do not proffer your gifts in the Market Place. Keep at home the gift and let those who desire, seek. Over again I say this for I go now and I am full of desire to impress upon you that the slight reasons many have for a call upon you are to be shunned. You have in your possession a great gift. Hold it precious. Let never a friend say you are placing the new belief before her all the time to her weariness. Let her say rather she longs to hear about it and you do not give it to her.

The lessons of living are many, gained in diverse ways. Honesty, truth and proper conduct come to you from all mother lore. No mother but teaches her babe the little facts of life so essential, while it is about her knee, when she herself has the growth that should be the heritage of the child. Religion comes later; the little prayer is

conned at mother's side, yes, but the real lesson of religion must come when understanding is developed sufficiently to make this possible. Religion is the soul's cry; the human struggle to attain the Divine. So it comes in later growth.

You are saved by means of your own conduct what will prevent another incarnation from enduring all of this. Accept reincarnation and live in its tenets and you are saved much. Diverse ways come to the life's developing. Teachers come and friends and foes and circumstance. Love comes as the crown of the life. Young mating and the coming of the home and the birth of children and their young lives, to help round the lives of the parents! Every step has its way of teaching life. Never can you know the next turn in the path and what stepping stones are there to be seen. Never can you feel your life is completely lost to pain or to pleasure by a certain event. Life is progressive and all that is progress changes.

You are today healthy and strong, tomorrow, stricken by malignant disease and brought low. You are today rich in all blessings and tomorrow your lot is cast among those bowed by affliction. You have wealth of possessions today, none after a conflagration. You have wealth of friends, none after a social cataclysm. All is change! All is on the way to the vacation.

Learn to envisage life as a school term. Endure its disappointments, its privations and its sorrows as but an experience of this year; to be forgotten during vacation and next time to be ignored amidst newer and higher scenes.

Life is as you will it to be. Not its setting, here your way is planned for cause of development but your progress is as you choose. Wisely advance to learning and wisdom; seek experiences that lead to right growth; love good and worthy men and good and righteous living; and life is as you will it to be. You are, perhaps, in a poor environment but loved where you are known. You have sore afflictions of health and sorrow but always care and always tender sympathy. Never does God permit His righteous child to have more than can be endured. Sorrow, yes and a heart bowed down by woe, but neglect in sorrow, no. Here is man's own will to live well, the reaction to the burden borne. Because sorrow crushes is no reason the burden should be cast away, rather bear it cheerfully, head high, heart aflame, soul ready for painful progress. Then is the burden dropped because the pilgrim's way of staggering fatigue is ended and joyfully may he go forward to the new and glorious holiday.

To be averse to living and enduring and striving is to be averse to the sunny ways, the heights, the tall forest! To prefer the failure of success to the honour of the road described is to look upon the slough as beauty rather than the mountain lake. Love the strife. Face the open road. Live, love, give, strive, hope and in the end,

come here to the season of holiday to face happiness and peace and all blessing.

My pupil, we part today for many a day; but your way and my way and Helen's way are alike into the blue of the sky road. Follow my words as guide, live by them and feel yourself strong to talk by them.

Talk when you are sought, have no fear. Look your belief, act it, live it. Let those whom you meet say; "Here is a gift of spirit, let us quench our thirst at this spring." Give the water of life freely for remember, freely have you received.

August 15, 1920.

To H. H. N.

You come to the last lesson with grateful heart for all you both have received in these ten days. You have been wakened to many lessons new to you; to philosophy and to ethics. This is your vacation time. You have gathered up the threads of many friendships which play no part in your city life and enjoyed them with the same freshness and friendliness as if it had not been nearly twelve months since you had seen them; and you have heard much of the friends who are not here yet or who have come and gone.

Can you see that Death is vacation time in the same way, and something more; that you may not see all you love every time you cross the chasm? But you will find those just as dear whom you have known in other incarnations. This last incarnation is the most spiritual one because we go up always each time we come for development. It may be by strenuous labour of spirit, mind and body; and it may have been in quiet paths, but each is what is needed for your best development; alternating colour with shadow to make a large and beautiful pattern.

These are my last instructions:—

Teach Re-incarnation.

Be Patient.

Be Joyous.

Show what Victory over Death means.

Let not your Heart be troubled.

Follow Jesus' Example so far as in you lies, and Always Love and Serve your Fellow Men.

My blessing goes with you now though I shall not come often.

Privately Printed and Sold by
EMILY PRESTON
and
HELEN HASKELL NOYES
223 East 17th Street, New York City
Price \$2.00

LIBRARY OF CONGRESS



0 022 175 826 2